

# APOSTOLUS CHRISTINOPOLITANUS

of the twelfth century



Kyiv 2023

**Христинопільський Апостол XII століття** : Факсимільне видання та кодикологічне дослідження / Упорядник та автор дослідження архим. Методій (Станіслав) Волощенко; вступна стаття Олександра Охріменка. Київ : Видавництво "Горобець", 2023. xvii, 606, CL с.

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У 2009 році видавництво "Горобець" започаткувало проєкт *Повертаємо в Україну культурну спадщину*, покликаний удоступнити науковцям і всім, хто цікавиться культурною спадщиною, факсимільних видань середньовічних кодексів Руси-України, які опинилися за кордоном. До таких рукописних книг належить *Христинопільський Апостол* XII ст., три частини якого зберігаються в колекціях України та Республіки Польща. Основна частина середньовічного рукопису у вигляді кодексу знаходиться у колекції Львівського історичного музею (Інв. No. Рук. 39, 291 аркуш). Інші дві частини є фрагментами і належать зібранням Інституту рукопису Національної бібліотеки України імені В. І. Вернадського (Ф. VIII, од. зб. 3М, 8 аркушів) та Бібліотеки князів Чарторийських Національного музею у Кракові (Од. зб. 11601, 4 аркуші). *Христинопільський Апостол* є унікальним пергаментним манускриптом, переписаним на теренах Руси-України у XII ст. Кодекс є найдавнішим і найповнішим перекладом послідовно викладених *Діань і Послань апостолів* церковнослов'янською мовою. Пропоноване видання складається зі вступної статті Олександра Охріменка, присвяченої книжковій культурі середньовічної Європи та Руси-України; повної фотокопії усіх трьох частин *Христинопільського Апостола*, відомих на 2023 р.; кодикологічного дослідження рукопису, підготовленого архим. Методієм (Станіславом) Волощенко.



W 2009 r. wydawnictwo "Horobec" zapoczątkowało projekt *Zwracamy Ukrainie jej dziedzictwo kulturowe*, którego celem jest udostępnienie naukowcom i wszystkim zainteresowanym dziedzictwem kulturowym faksymiliów średniowiecznych kodeksów Rusi-Ukrainy znajdujących się dziś poza granicami kraju. Do takich rękopisów należy *Apostol Krystynopolski* z XII wieku, którego trzy części znajdują się w zbiorach Ukrainy i Rzeczypospolitej Polskiej. Główna część średniowiecznej księgi w formie kodeksu jest przechowywana w kolekcji Muzeum Historycznego we Lwowie (Nr. Inw. Rkps 39, 291 kart). Pozostałe dwie części w postaci fragmentów znajdują się w zbiorach Instytutu Rękopisów Biblioteki Narodowej Ukrainy imienia W. I. Wernadskiego (Zespół VIII, sygn. 3M, 8 kart) i Biblioteki Książąt Czartoryskich Muzeum Narodowego w Krakowie (Sygn. Rkps 11601, 4 karty). *Apostol Krystynopolski* to unikatowy manuskrypt pergaminowy przepisany w XII wieku na terenach Rusi-Ukrainy. Kodeks jest najstarszym i najpełniejszym tłumaczeniem *Dziejów i Listów Apostolskich* na język cerkiewnosłowiański. Na niniejszą publikację składa się przedmowa Aleksandra Ochrimenki, poświęcona kulturze książki w średniowiecznej Europie i Rusi-Ukrainie, fotokopie wszystkich trzech części *Apostola Krystynopolskiego*, które są obecnie (2023 r.) znane, oraz opis kodykologiczny rękopisu przygotowany przez archim. Metodia (Stanisława) Wołoszczenkę.



In 2009, the Horobets Publishing House launched the project *Returning cultural heritage to Ukraine*, designed to make available to scientists and everyone interested in cultural heritage, facsimile editions of the medieval codices of Rus-Ukraine, which nowadays belong to foreign gatherings. Such handwritten books include the *Apostolus Christinopolitanus* of the 12<sup>th</sup> century, three parts of which are kept in the collections of Ukraine and the Republic of Poland. The main part of the medieval manuscript in the form of a codex is in the storage of the Lviv Historical Museum (Inv. No. MS 39, 291 folios). The other two parts are fragments and belong to the collections of the Institute of Manuscripts of the V. Vernadskyi National Library of Ukraine (Collection 8, no. 3M, 8 folios) and the Princes Czartoryski Library of the National Museum in Kraków (No. MS 11601, 4 folios). The *Apostolus Christinopolitanus* is a unique parchment manuscript written in Rus-Ukraine in the 12<sup>th</sup> century. The codex is the oldest and most complete translation of the *Acts and Epistles of the Apostles* to the Church Slavonic language. The proposed edition consists of an introductory article by Oleksandr Okhrimenko, dedicated to the book culture of medieval Europe and Rus-Ukraine; a complete photocopy of all three parts of the *Apostolus Christinopolitanus*, known as of 2023; a codicological study of the manuscript prepared by archim. Methodius (Stanislav) Voloshchenko.



Краківська частина *Христинопільського Апостола* є власністю Національного музею в Кракові, знаходиться в Бібліотеці князів Чарторийських. Krakowska część *Apostola Krystynopolskiego* jest własnością Muzeum Narodowego w Krakowie, znajduje się w Bibliotece Książąt Czartoryskich. The Kraków part of the *Apostolus Christinopolitanus* is the property of the National Museum in Kraków, located in the Princes Czartoryski Library.

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ARCHIM. METHODIUS (STANISLAV) VOLOSHCHENKO

## The *Apostolus Christinopolitanus*: a codicological study of the Cyrillic codex of the twelfth century<sup>1</sup>

**T**he *Apostolus Christinopolitanus* is a parchment codex of biblical content, written in the Church Slavonic language in the lands of Rus-Ukraine in the 12<sup>th</sup> century. The manuscript consists of sequentially presented *New Testament* texts of the *Acts and Epistles of the Apostles (the Apostle)* and their parallel commentary by exegetes and Church Fathers of the 3<sup>rd</sup>–11<sup>th</sup> centuries. The uniqueness of this manuscript lies in many aspects, among which five main ones should be noted:

- the oldest known manuscript of the Church Slavonic translations;
- the earliest among the *Apostles* of the oldest edition;
- the most complete in terms of content among the preserved codices of this type;
- contains the critical apparatus of Euthalius;
- the oldest Cyrillic manuscript preserved in today's Ukraine in the form of a codex.

In the previous scientific research, it was stated that the *Apostolus Christinopolitanus* has been divided into two parts, which are kept in Lviv and Kyiv. On July 2, 2020, this author discovered the third, until then unknown, part of the manuscript, which has located in the Republic of Poland (Voloshchenko 2021a; Voloshchenko 2021b)<sup>2</sup>. The main part in the form of a codex, containing 291 folios, is preserved in the *Manuscripts collection* of the Lviv Historical Museum under inventory number MS 39/37 (ChA Lviv). The 8 folios of Kyiv part kept in the Collection 8 St. Volodymyr University of Kyiv (1834–1919). *Collection of the manuscripts of the 12<sup>th</sup> century – 1927* in the Institute of Manuscripts of the V. Vernadskyi National Library of Ukraine under number 3M/22 (ChA Kyiv). The newly discovered part, which consists of 4 folios, belongs to the National Museum in Kraków and is kept in the Princes Czartoryski Library under the signature 11601 (ChA Kraków).

The manuscript was introduced into scientific circulation by an honorary doctor of the St. Volodymyr Imperial University of Kyiv and a member of the Nestor the Chronicler Historical Society Presbyter Antonii Petrushevysh in 1888. It was he who first named this codex *Apostolus Christinopolitanus*, based on the place of discovery in the town of Khrystynopil (now Chervonohrad, Lviv oblast). This codex was brought to the Bibliographical and Archaeological Exhibition of the Stauropegon Institute in Lviv, held in 1888–1889, from the Khrystynopil Mon-

<sup>1</sup> This research was implemented thanks to the scholarship supported by the Shevchenko Scientific Society Extraordinary Fund in the United States of America. I would like to express my gratitude to my friends and colleagues, who in various ways helped me in writing this research: Oleksandr Okhrimenko, Paweł Wierzbicki, and Ganna Gorobets.

<sup>2</sup> A detailed scientific study on the Kraków part of the *Apostolus Christinopolitanus* entitled 'A Recently Discovered Folia from the 12th-century *Apostolus Christinopolitanus*' was published in a scientific journal *Biblioteka* 26, no. 35 (2022), 33–85, doi: <https://doi.org/10.14746/b.2022.26.3>.



astery of the Basilian Fathers (Petrushevych 1888, 4; Sharanevych 1889, 70–1). The scientist had eight parchment folios in his personal collection and recognized that they were from the same *Apostle*. They were already known in the scientific world from the article of 1876 by the Associate Professor of the Imperial University of Novorosiia, Oleksandr Kochubynskyi (Kochubynskyi 1876, 194–5; Petrushevych 1882, 73; Petrushevych 1888, 4–5). In this way, in the last third of the 19<sup>th</sup> century, this codex was presented to the scientific community in two parts.

The process of studying this unique manuscript of the 12<sup>th</sup> century lasts more than a century. During this time, the *Apostolus Christinopolitanus* has become the object of research mainly in codicological, paleographical, linguistic, textological, and art historical directions. First of all, it is worth noting the short publications with a description of the manuscript, where only the main parameters are given (CC 1984, 101–3; CC 2002, 563; Heppener et al. 1969, 22–6; Hnatenko 2012a, 49–51; Hnatenko 2012b, 128–31; Maslov 1910a, 9; Nowak & Pezda 2012, 6; Petrushevych 1888, 4–5; PL 1966, 193, 272; Sharanevych 1888, 111; Sharanevych 1890, 22; Svientsitskyi 1908, 13; Vladymyrov 1890, 110; Voskresenskyi 1906, 6; Voskresenskyi 1908, V–VI; Zapasko 1995, 198–201). These publications developed into codicological studies of the Lviv (Kaluzhniatskyi 1896, V–XXXIV; Kolessa 1923, 15–27; Yasinovska 2008) and Kyiv (Maslov 1910b) parts of the manuscript.

The texts of the *Apostolus Christinopolitanus* began to be published shortly after its discovery, at the end of the 19<sup>th</sup> – the beginning of the 20<sup>th</sup> century. First of all, it should mention Omelian Kaluzhniatskyi, who in 1896 published the main text of the Lviv part of the manuscript – Acts and Epistles of the Apostles (Kaluzhniatskyi 1896, XXII–IX, 30–248). However, the scientist did not publish the Kyiv part, the preface to the Epistles (except the first preface of the Apostle Paul to the 14 Epistles), lists of chapters, commentaries and other auxiliary apparatus of the book. The researcher filled in the lacunae of the text from the 1220 *Apostle*. Instead, the Kyiv part was published in its entirety by Serhii Maslov in 1910 (Maslov 1910b, 244–69). In addition, other scholars published separate passages of the codex (Hrunskyi & Kovalov 1941, 254–8; Kaluzhniatskyi 1894, 595; Kochubynskyi 1876, 194–5; Kochubynskyi 1892, 234–5; Simovych 1932, 107–11; Syrku 1895, CXCII–III; Voloshchenko 2021b, 689, 690; Voskresenskyi 1908, 284–326).

The Dutch scientist Johannes van der Tak was engaged in textological studies of the *Apostolus Christinopolitanus* at the end of the 20<sup>th</sup> century (Van der Tak 1992; Van der Tak 1996). In the works of other researchers, the codex has appeared in the context of the analysis of the texts of other medieval *Apostles* (Bakker & van der Tak 1994; Hauptova 1984; Kyrychenko 2005; Nedeljković 1972; Novak 2017; Novak 2018a; Van der Tak 1999; Voskresenskyi 1906; Voskresenskyi 1908). Lviv researcher Oksana Yasinovska made an attempt to study the comments of the main text, which she called catenae and scholia (Yasinovska 2010; Yasinovska 2016).

It is worth noting that the *Apostolus Christinopolitanus* was also the subject of interest of philologists, most of whom considered it in the context of the history of the Ukrainian language and writings (Budovnyts 1969, 360; Buzuk 1927, 19; Durnovo 1969, 58–9; Hrunskyi & Kovalov 1941, 15; Kolessa 1924, 10, 13–14; Krymskyi 1907, 38, 68; Shakhmatov & Krymskyi 1922, 45–6; Sobolevskyi 1903, 13; Svientsitskyi 1920, 298; Tymchenko 1927, 24; Vozniak 1920, 52; Zhovtobriukh et al. 1979, 350; Zhovtobriukh et al. 1980, 23). Maria Novak has analyzed the codex as a lexicographic source (Novak 2018b).

The art history direction of manuscript research is represented by the works of Hilarion Svientsitskyi, Yakym Zapasko, and Oksana Yasinovska (Svientsitskyi 1933, 7; Yasinovska 2011b Zapasko 1957, 146; Zapasko 1960, 31–2, 34).

The history of the *Apostolus Christinopolitanus* has been covered in individual publications by researchers (Bakshaeva et al. 2020; EU 1984; Yasinovska 2011a) and in the general context of the history of the Ukrainian manuscript book (Boianivska 2001, 245; Frys 2003, 60, 168; Hist. USSR 1982, 187; Rozov 1977, 105; Voloshchenko 2021c, 157).

The relevance of this codicological study of the *Apostolus Christinopolitanus* is that for the first time three integral parts of this manuscript are comprehensively analyzed and their copies are published in the facsimile.

This article consists of three parts: 1) a study of the history of the codex; 2) an analysis of codicological parameters; 3) a description of the content. In the first one, based on marginal notes and archival materials, the history of the manuscript is highlighted, which made it possible to reconstruct its use, to find out the circumstances of its dispersion and displacement. In the second one, the results of research on its preservation, binding, volume size, dimensions, material, structure, page and text organization, decoration, writing, orthography, and language features are presented, which makes it possible to understand the development of the book production in Rus-Ukraine in the 12<sup>th</sup> century on the example of this particular codex. In the last one, the composition and structure of the content of the *Apostolus Christinopolitanus* were analyzed, which establishes its completeness, the peculiarities of text structuring and their commenting.

## History of the codex

The creation place and time of the *Apostolus Christinopolitanus* are not known for certain, since the manuscript is preserved without a colophon. According to most researchers, it was made on the territory of Rus in the middle of the 12<sup>th</sup> century. Scientists have proposed several variants of the localization of the creation of the manuscript within Rus: South Rus (Petrushevych 1882, 73), South-West Rus (Kochubynskyi 1876, 195), South-West Rus or the Halychyna (Voskresenskyi 1897, 200), Kniazivstvo of Halych and Volyn (Krymskyi 1907, 68; Sobolevskyi 1903, 13; Vladymyrov 1890, 110), Halychyna (Svientsitskyi 1933, 7), Volyn or Southern Volyn (Hnatenko 2012a, 49; Kolessa 1923, 27; Zapasko 1995, 199). Anatolii Turilov noted that the manuscript originated in South Rus or, most likely, Halych and Volyn lands (Turilov 2005, 340). Oksana Yasinovska claims that the place of creation of the manuscript was the Monastery of Horodyshche, where the book was used for a long time (Yasinovska 2008, 308). Liudmyla Hnatenko proposed another version – the western part of the Kyiv state (Hnatenko 2012b, 129).

The analysis of historiography has shown that the *Apostolus Christinopolitanus* is generally dated by researchers to the 12<sup>th</sup>–13<sup>th</sup> centuries (Kochubynskyi 1876, 195; Krymskyi 1907, 68). Most scholars state that the codex was written in the 12<sup>th</sup> century (Kolessa 1923, 15; Maslov 1910a, 9; Petrushevych 1882, 73; Petru-

shevych 1888, 4; Vladymyrov 1890, 110; Voskresenskyi 1897, 200). There are versions of the creation of the manuscript in the middle of the 12<sup>th</sup> century (CC 1984, 101–2; Heppener et al. 1969, 22; Hnatenko 2012b, 128; Turilov 2005, 340; Yasinovska 2008, 306; Zapasko 1995, 199). Mykhailo Zhovtobriukh has assumed that the book was produced in the second half of the 12<sup>th</sup> century (Zhovtobriukh et al. 1979, 350). Serhii Temchinas has expressed the opinion that the *Apostolus Christinopolitanus* appeared no earlier than 1183 (Temchinas 2011, 105). The manuscript was dated as the end of the 12<sup>th</sup> century or the 13<sup>th</sup> century by Hilarion Svientsitskyi (Svientsitskyi 1908, 13; Svientsitskyi 1933, 7).

The oldest manuscript provenance is the record of Deacon Euchym on the f. 111v:

'About Your great wisdom, O Lord, wrote Euchym, a deacon in Horodyshche, sitting in a bakery on the porch, with kniaz Semashko, with the governor of Horodyshche Theognost, and Lazar the scribe (?)  
(‘о / о ѡцѣхъ твоихъ гдѣ / великая я писа/лъ ехъ днѣхъ / оу городиши оу / писарни  
ѣда / на вѣсониѣ / при князи семашкоу, при на/мѣстницѣ го/родничьскоу /  
фегности я ласко/у цпѣхъ’)

The text gives reason to state that the *Apostolus Christinopolitanus* was kept in the Monastery of Horodyshche. Oleksandr Kolessa, based on paleographical features, dated this record to the end of the 13<sup>th</sup> or beginning of the 14<sup>th</sup> centuries (Kolessa 1923, 16). In the record, in addition to Euchym, the author of the note, there are mentions of kniaz Semashko, the governor of Horodyshche Theognost, and Lazar. Teophil Kostruba suggested that kniaz Semashko could be kniaz Semen, who is also mentioned in the gift record of the Kholm kniaz Yurii Danylovych in 1376 (Kostruba 1989, 154–6). This record is included on the first pages of the *Kholm Gospel* of the end of the 13<sup>th</sup> century, in which it is said that after the death of kniaz Semen, his son, Yurii Danylovych donated four villages to the Cathedral Church of the Virgin in Kholm (Chełm, Republic of Poland) for his health and for eternity memory of his son (KhG, 4–12; Kornienko 2015, 353). Natalia Yakovenko has noted that *Semashko* is a diminutive form of *Senko* and *Semen* (Yakovenko 2008, 155), so Teophil Kostruba may have been right when he deduced the genealogy of the Semashko family from Yurii Danylovych.

The first exact references related to the Semashko surname date back to the second third of the 15<sup>th</sup> century. *Pan* Semashko 'пѣ семашко' was a witness at the signing of a charter by the Grand Duke of Lithuania Švitrigaila, son of Algirdas (ca. 1370–1452) for Joseph Chusa on May 5, 1434, in Lutsk (Perg. 779). In another role, *pan* Semashko was mentioned in Švitrigaila's charter dated September 2, 1437, in Ostroh, issued to Hryhorii Strechenovych 'я пани семашко приказъ' (Perg. 430). In the same role, he was mentioned in the kniaz' charter issued in Lutsk for the *magister coquinae* Petro Myshchych dated February 4, 1438, next to the name of kniaz Borys 'приказъ князя бориѣ покаянцѣего. я пани семашковъ' (Rum. 68.02). In the Lutsk charter of Švitrigaila dated March 3, 1445, Semashko 'пѣ. семашко' was listed as a member of the kniaz' council (Rum. 68.03). *Pan* Semashko Epiphanyovych 'пани семашко епифановичъ' was mentioned in the same way in the kniaz charter dated November 5, 1445 (Rozov 1928, 151). As a member of the kniaz' council and

at the same time as a witness, Semashko Mykhailovych 'а панъ семашко михайловичъ' was mentioned in Švitrigaila's charter of 1451, signed in Lutsk for the kniaz' servant Pashko Prokopiiovych, who was given the village of Kholopychi in Volyn for faithful service (Perg. 548). In Volyn in 1449, there was another representative of the Semashko family – *pan* Vasyl Semashko (Semashkovych), to whom Stepan Kunatskovych Hushcha pledged part of his estate of Kolniatych (ALM 1896, 8). A branch of this family was also widespread in Halychyna, as evidenced by the mention of Yachko Semashko from the village of Storona in the parchment charter issued by the Rus voivode general Andrii Odrovonzh dated October 16, 1461, for the possession of Ihashkova Poliana next to river Sian in the Sambir region (Perg. 546). The Semashko family is also mentioned in other documents of the second half of the 15<sup>th</sup> century – 1452, 1463, 1472 and 1478 (DOUL 1978, 336). The family ties of Semashko in Volyn and Halychyna are confirmed in a document of 1488, when Ivashko, son of Lutsk Semashko Epiphanyovych, calls the sons of Lviv Semashko 'brotherhood' (ALM 1896, 26–7; Yakovenko 2008, 155). Mentions in parchment documents of the 15<sup>th</sup>-century representatives of the ancient family of Semashko without indicating the kniaz title can confirm the dating of Oleksandr Kolessa of the record in *Apostolus Christinopolitanus* to the 13<sup>th</sup>–14<sup>th</sup> centuries when they were called kniaz, not *pan*.

Oleksandr Kolessa could not find the governor of the Monastery of Horodyshche Theognost among the names in the 15th-century *Synodikos of Horodyshche*, which the researcher found in the old oak chest of the monastery church (Kolessa 1923, 6). The author gave the names of the hegumens of the community of Jonah, Mercurius, Ivon Didushytskyi, Herasym, Sylvester Malynovskyi, and Antonii Terletskyi are listed, but Theognost is not included. According to the researcher, the name of Theognost could have been mentioned in the previous version of the *Synodikos*, which has not been preserved, but in the list of the 15<sup>th</sup> century for unknown reasons, it was not recorded (Kolessa 1923, 8, 16). The identity of Lazarus, the fourth character in the record of deacon Euchym, who could also be a monk of the mentioned monastic community in Horodyshche, has not yet been discovered.

The codex contains information about its usage in this area near Horodyshe in the 17<sup>th</sup> century:

‘In the year of God 1648. In the same year, there was the Commonwealth movement. In 1651, there was a second embassy. I am the slave of God a child Andrii Rychytskyi, who heard about the Cossack war at that time under the Cossack hetman Khmel. Then there was a very strong war in Rus, which also happened to Poland. The first was the war under Kumeiky, the second was Zbarazh, the third was Zboriv, the fourth was Berestechko, and the fifth was Batih. The train stopped four times near Sokal (‘ро<sup>к</sup> бѣѣа аѣмн: тогѣ ро<sup>к</sup> пополнѣое рошеніе было / ро<sup>к</sup> аѣна дрѣгн разь попо<sup>ч</sup>тво было / се а ра<sup>е</sup> бѣѣн мла/денецъ андрѣ ры/цн<sup>ч</sup>кн бже слншѣ / ѡ козач<sup>к</sup>ѣ вѣнн / на то чѣ бѣдѣчѣ / за гѣ<sup>т</sup>мана ко/зач<sup>к</sup>ого хмела / тогда была вѣна / сѣла бѣзо в ро<sup>н</sup> / зе н по<sup>ч</sup>цн сл зѣ<sup>т</sup>ла, а была вѣна / по кмѣкамн, б / по збараже<sup>м</sup>, г / по зборова<sup>м</sup> г / по бѣрѣтѣко<sup>м</sup> г / по батого<sup>м</sup>, по / сокале<sup>м</sup> ѡбѣсто/а<sup>д</sup> а разы’)

(ChA Lviv, 39v; ill. 2).



The cited record belongs to Andrii Rychytsky, who in 1648–1651 noted that he had heard about the course of the main battles during the Cossack revolution of the middle of the 17<sup>th</sup> century: at Kumeyky, Zbarazh, Zboriv, Berestechko, and Batih. He also wrote that four times the convoy stood near Sokal, which is located not so far from Horodyshche, more than 20 km.

In order to study the history of the manuscript, in addition to the analysis of the marginalia, archival materials were processed, in particular the inventory of the Monastery of Horodyshche. Today, two of the earliest descriptions of the property of the monastic community have been preserved, which date to the second third of the 18<sup>th</sup> century: one was compiled on June 18, 1731, the other – without an exact date (BM 133, 1r–3r, 16r–17r). The inventory of 1731 was written during the visitation of the monastery by the Bishop of Chełm and Bełz, Philip-Felicjan Wolodkowicz. In the section of Church Books (*Xsięgi Cerkiewne*) it is noted that the monastery owned two handwritten *Apostles* of the F 2° – ‘*Apostołow Pisanych in folio dwa*’ (BM 133, 2v). It is possible that among these copies was the *Apostolus Christinopolitanus*, but the source potential does not provide comprehensive reasons for this. In another undated inventory, only one printed copy of the *Apostle* is mentioned (BM 133, 17r).

According to the research materials of Yurii Stetsyk, *Apostolus Christinopolitanus* in the 18<sup>th</sup> century could change two locations, which is connected with the unification of small monastic communities with larger ones. In 1748, the codex could be kept in the Monastery of Volsvyn, adjacent to the Monastery of Horodyshche, which explains the unification of both of them and, therefore, the library had to move there as well (Stetsyk 2013, 67). This circumstance may explain the absence in the undated inventory of the second third of the 18<sup>th</sup> century two handwritten *Apostles* and instead the presence of a printed copy. Manuscripts that were older and were not used could be moved to the Monastery of Volsvyn, and the printed ones could be left in the parish. However, in the inventories of the Monastery of Volsvyn in 1753, 1755, and 1758, only Lviv-printed *Apostles* are listed and there is no mention of handwritten ones (BM 133, 6r, 8r, 19r).

At the beginning of 1764, the monastery in Volsvyn, according to the foundation of the Kyiv voivode Franciszek Salesy Potocki, was united with the Monastery of Khrystynopil (BM 409, 1a; Kossak 1867, 28–9). Taking into account this circumstance, *Apostolus Christinopolitanus* changed localization for the second time. In the protocol of the visitation description of the property of the Monastery of Volsvyn and its folwark in Horodyshche dated April 21, 1764, two *Apostles* are mentioned: one in the section of church books, the other in the books moved from Horodyshche (Stetsyk 2013, 70, 72). However, it is not known whether these are handwritten or printed copies.

In the inventory of the property of the Monastery of Khrystynopil in the last third of the 18<sup>th</sup> century among the church and library books (*Xięgi Cerkiewne y Biblioteczne*) two *Apostles* are noted. Under number 21 is recorded a handwritten parchment *Apostle* – ‘*Apostoł pisany na pergaminie 1*’, under number 29 of the list – a handwritten *Apostle* of the second format – ‘*Apostoł piasany in fol. 1*’ (Prot. OSBM 3076, 103r). In the author’s opinion, it was under number 21 that the *Apostolus Christinopolitanus* could have been recorded, since the compiler of the inventory clearly indicated that the book was handwritten and parchment was used as a

material. There is no other evidence about the existence of other *Apostles*, written on parchment, from this monastery. The assignment of the *Apostolus Christinopolitanus* to this list may mean that in the last third of the 18<sup>th</sup> century it was not read in the church during divine services, but kept in the library. This is also evidenced by the provenance of the 19<sup>th</sup> century, made with brown ink on the upper edge of the f. 1r: 'Library of the Monastery of the Basilian Order in Khrystynopil ('Библіота Монастыря / ОО Василянъ Кристино/пол'), i.e. the book belonged to the library of the Monastery of the Basilian Order in Khrystynopil (ChA Lviv, 1r; ill. 3). The manuscript was kept in the library of the monastery until 1888.

All these migrations of the *Apostolus Christinopolitanus* from one monastery to another in the 18<sup>th</sup> century affected the preservation of its integrity. Therefore, it is not surprising that in the second half of the 19<sup>th</sup> century it was divided into three parts – Kyiv, Kraków, and Lviv.

### *Kyiv part*

The Kyiv part of *Apostolus Christinopolitanus* is represented by eight folios, which were combined in the fifth quire of the codex. It is stated that this part was separated in the second – last third of the 18<sup>th</sup> century during the migration of the codex from the monastery of Horodyshche to Khrystynopil (Kolessa 1923, 16). The fragment was purchased by Antonii Petrushevych from the widow of the director of the National Ossoliński Institute in Lviv, August Bielowski (Svientsitskyi 1908, 13). It is not known exactly when Antonii Petrushevych bought these folios from the Bielowski family, but at the beginning of August 1874, they were already in the scientist's collection, because at that time Oleksandr Kochubynskyi was studying them in Lviv (Kochubynskyi 1876, 191, 193). At that time, neither the owner of the fragments nor Associate Professor Kochubynskyi still knew from which codex they were separated (Kochubynskyi 1876, 194–5; Petrushevych 1882, 73). Oleksandr Kochubynskyi stated that the folios were found in the binding of some book. Mykola Heppener had doubts about this version because those folios constituted a single, undivided complete quire. On their surface, there are no traces of glue and other damages associated with the use of the manuscript as waste paper for binding (Heppener et al. 1969, 25). Only in 1888, Antonii Petrushevych identified these fragments with the *Apostle*, which was exhibited at the Stauropegon Institute from the Monastery of Khrystynopil (ASP 730, 9r). Since then, those folios began to be called part of the *Apostolus Christinopolitanus*. At the end of the 19<sup>th</sup> century, it is not known where they were kept, since their text was not included by Omelian Kaluzhniatskyi in the publication of the artefact in 1896. In the letter to Mykola Dashkevych dated December 13(26), 1900, Antonii Petrushevych explained the reason for their absence by the fact that the fragments were not in his control: 'they were then in someone else's hands'. However, at the time of writing the letter, the quire was already in the collection of Antonii Petrushevych 'and now it has come to my hands' (SVUK 3213, 2r).

From Mykola Dashkevych's letter dated May 8, 1901, it is known that in January 1901, Antonii Petrushevych expressed an aspiration to donate part of his collection to the Nestor the Chronicler Imperial Society, which existed at the St. Volodymyr University of Kyiv. Mykola Dashkevych expressed his gratitude on behalf of the



people of Kyiv for such generosity and openness. He assured that the manuscripts will be kept as a memory of his unceasing drive to Slavic studies and the feeling of true brotherly love that united his heart with his native Rus and the mother of Rus' cities – Kyiv. Professor Dashkevych stated that he will arrive in Lviv in July or August for a personal meeting. He also wrote that Timothy Florynskyi expressed the idea that Antonii Petrushevych should donate manuscripts to Kyiv University as an honorary doctor. Manuscripts for the university collection would be more 'in sight' if they belonged directly to the university (ASP 161, 336-B). In a letter dated May 24, 1901, Mykola Dashkevych informed Antonii Petrushevych that he had submitted a request to the university administration for permission to travel to Lviv and hoped to arrive on August 15 (ASP 161, 338-B). The scientist's trip to Lviv was realized – and Antonii Petrushevych presented to the University of Kyiv the eight manuscripts: fragments of the *Apostolus Christinopolitanus*, *Octoechos*, the *Tablet*, three *Collections of Sermons*, *Theophan Prokopovych's Sermon on the Second Epistle to the Thessalonians 4,13–14*, and *Gospels of Passions* (Dashkevych 1901, 179; Maslov 1910a, 2, 9, 11–12). The valuable gift of Antonii Petrushevych was announced by Mykola Dashkevych on September 19, 1901, during the meeting of the Council of the University of Kyiv. Under no. 16 in the fourth paragraph of the protocol, it is stated that Professor Dashkevych reported to the members of the Council on the contribution of manuscripts and, as a result, it was decided to express great gratitude to the donator (Prot. Univ. 1902, 39). For the generous gift, the Rector of the University, on behalf of the Council, sent a letter of acknowledgement under no. 2606 dated November 30, 1901, for Antonii Petrushevych (ASP 597, 329-B).

Since then, the Kyiv part of *Apostolus Christinopolitanus* has become a piece of the manuscript collection of the St. Volodymyr University of Kyiv, as evidenced by the corresponding accounting designations. On the upper part of the cover, in the middle, there is an oval-shaped purple stamp with the text: 'Library of the Imperial University of St. Volodymyr (БИБЛИОТЕКА ИМПЕРАТОРСКОГО УНИВЕРСИТЕТА СВ. ВЛАДИМИРА)' (Ill. 4). On the back of the cover, in the upper outer corner, there is an old rectangular library ex libris with a unit number and provenance information. On this ex libris there is the text printed in gold letters: 'Department of Manuscripts of the Library of the St. Volodymyr Imperial University (ОТДѢЛЪ РУКОПИСЕЙ / БИБЛИОТЕКИ / ИМПЕРАТОРСКОГО / УНИВЕРСИТЕТА СВ. ВЛАДИМИРА. / No.)', the number 22 was added in ink and that the manuscript came from the collection of Antonii Petrushevych 'From Petrushevych's Museum (Изъ музея Петрушевича)' (ChA Kyiv; ill. 5). This data indicates that the fragment was stored under number 22 in the manuscripts department of the University of Kyiv library. In 1926, the board of the People's Commissariat of Education of the Ukrainian Socialist Soviet Republic decided to complete the construction of a special library building of the University and transfer it to the National Library of Ukraine together with its book collection (Dubrovina 2018, 29). On October 24, 1927, the Kyiv part of the *Apostolus Christinopolitanus*, together with the collection of manuscripts of the University, was transferred for permanent storage to the collections of the National Library of Ukraine in Kyiv (now the V. Vernadskyi National Library of Ukraine), where it keeps to the present day (Arch. 40, 57r). After the handover of the manuscript collection, the fragment of the *Apostolus Christinopolitanus* was assigned the double number 3М/22, which has been

reflected by the marking on the cover and in the Library's collection and account documentation (Inv. c. 8, 1r). The designation '3M' means the serial number in the 1910 Serhii Maslov's *Catalogue of manuscripts* and the first letter of the author's surname, and '22' – the number by which the manuscript was stored in the book collection of the University of Kyiv (Maslov 1910a, 9).

### *Lviv part*

The Lviv part of *Apostolus Christinopolitanus* is the basis of the manuscript, preserved in the form of a codex and consisting of 291 folios. This part of the manuscript was exhibited in Lviv during the exhibition of the Stauropegion Institute from September 28, 1888, to February 16, 1889, marked by the 300<sup>th</sup> anniversary of the founding of the Lviv Stauropegion Brotherhood and the 900<sup>th</sup> anniversary of the Baptism of Rus-Ukraine. The manuscript was exhibited in the bibliographic department: in the seventh hall, in a showcase, among other manuscripts (Sharanevych 1888, 111; Sokołowski 1889, 625). At the same time, the manuscript was photographed and printed in the album of the exhibition in table XLI, under the first number (Sharanevych 1889, 70). After a demonstration at the aforementioned exhibition, the manuscript did not return to the Monastery of Khrysstynopil. The Stauropegion Institute appealed to the leadership of the Basilian Order, to which the monastic community belonged, in the matter of transferring the manuscript to permanent storage. These circumstances emerge from the letter-reply of the protohiguman Klymentii Sarnytskyi to the senior of the Institute Izydor Sharanevych. Klymentii Sarnytskyi wrote that he was ready to transfer the codex to the Institute: 'the monastery is ready to give back the manuscript in exchange for a certain number of sacred books'. The priest gave a list of 15 books that at that time were published by the Stauropegion Publishing house (LSI 746, 2r). On May 2(14), 1889, Basilian Protohiguman received the necessary books: 'in exchange for a manuscript Apostle of the 12<sup>th</sup> century, I received it accurately' (LSI 746, 3r). From that moment on, the *Apostolus Christinopolitanus* became the property of the museum of the Stauropegion Institute, as evidenced by its presence in the 1890 *Catalogue* edited by Izydor Sharanevych (Sharanevych 1890, 22). In the Museum, the manuscript was kept under number 37 and exhibited in a display case (Svietsitskyi 1908, 13). The same note 'No. 37' was applied with a pencil directly on the upper edge of the f. 53v and f. 54r of the codex, possibly by Hilarion Svietsitskyi, who in 1908 published the *Catalogue* of museum objects of the Stauropegion Institute and was engaged in the description of this collection (ChA Lviv, ff. 53v–54r; Svietsitskyi 1908).

During the Russian occupation of Lviv, during the First World War, the Russophile leadership of the Stauropegion Institute, fearing a counter-offensive by the Austro-Hungarian-German troops, in May 1915, evacuated museum and archival collections in 39 boxes and 12 bales from Lviv (LSI 757, 1r; LSI 763, 57r; Tymchenko 1927, 24). Kazymyr Tikhovskyi delivered the *Apostolus Christinopolitanus* along with other artefacts of the Stauropegion Museum and the People's House (*the Narodnyi Dim*) to Kyiv in a separate car. Museum items were housed in the First Kyiv Gymnasium until 1918. From 1918 to 1928, the collection of the two Lviv museums was kept at the Don University in Rostov-on-Don. Only with the signing of the Treaty of Riga in 1921, the process of revindication of museum objects back to Lviv became more active. This issue was resolved at the

highest state level by governmental commissions of Poland and the Soviet Union. A consensus was reached in 1928, at the same time Hilarion Svientsitskyi, on the authority of the Stauropegion, left Kharkiv for Rostov on September 3 to return the collection. On September 12, 1928, the Institute reported that he had sent artefacts in the amount of 43 boxes and 9 bales to the Ministry of Foreign Affairs of Poland in Warsaw (Orlevych 2013, 390, 392, 395). The museum objects were housed there in the halls of the royal castle. On March 21, 1929, the property of the museum was transferred by the Ministry of Foreign Affairs of Poland and on March 27 it was already in Lviv (LSI 763, 7r, 72r).

With the return of the *Apostolus Christinopolitanus*, after 14 years of forced displacement, it continued to be kept in the collection of the Stauropegion Museum until 1939. During and after the Second World War, the codex was preserved by Hilarion Svientsitskyi (Zapasko 1995, 200). Only in March 1948, the scientist handed over the manuscript to the collections of the Lviv State Republican Historical Museum, which is now called the Lviv Historical Museum (Yasinovska 2008, 304). Since then, the Lviv part of *Apostolus Christinopolitanus* has been stored under inventory number 39, which was evidenced by the collection and account marking on the back of the free folio of the endpaper. These are two red stamps: the first round – ‘Lviv State Republican Historical Museum Collections (Львів. Держ. Респ. Істор. Музей \* / фонди)’ and the second rectangular – ‘LSRHM ENROLLED / To the inventory of Manuscripts / No. 39. (ЛДРІМ ВПИСАНО / До інвентаря Рукописів / No. 39.)’ (Ill. 6). Number 39 is explained by the fact that under this position the manuscript is described in the 1908 *Catalogue* by Hilarion Svientsitskyi (Svientsitskyi 1908, 13). With the replacement of endpapers with new ones, after the last restoration, a new marking was put in pencil in the lower inner corner on the glued part of the lower endpaper: ‘MS – 39 (‘ПМК – 39’)’ (ChA Lviv). At the beginning of the 2000s, five facsimile copies of the Lviv part of the *Apostolus Christinopolitanus* were produced. These were individual printed copies that served as a gift, that did not always clearly, qualitatively and accurately duplicate the original. The destiny of four of these five copies is known for certain: one is kept in the Library of Congress (Washington, USA); the second is exhibited in the Lviv Historical Museum; the third belongs to the abbess of the Archangel Michael Monastery Seraphyma Shevchyk in Odesa; the fourth was donated to Pope Benedict XVI. Considering the importance and uniqueness of the manuscript, its Lviv part was exhibited at the large-scale exhibition project *Grand and Great* on the occasion of the 1025<sup>th</sup> anniversary of the baptism of Rus-Ukraine. The exhibition took place in the Art Arsenal in Kyiv from July 26 to September 22, 2013, and was included in the official program of celebrations at the state level of Ukraine. Along with the *Apostolus Christinopolitanus*, about a thousand unique artefacts from the Paleolithic to postmodern times from the collections of 35 museums of Ukraine were displayed (G & G 2013, 28–9, 322). For the last time, the codex was publicly shown at the Lviv Historical Museum *Culture of the Galician Kingdom* exhibition during January – September 2020.

### *Kraków part*

The third part of the *Apostolus Christinopolitanus* consists of four folios that belong to quire 6 and 43 of the original manuscript (Voloshchenko 2021a, 115). Its story is devoid of such saturation of events, people and movement as the two previous parts of the book. To this day, it is not known exactly when it was separated, who separated it, and under what conditions it ended up in Kraków.

It is known for certain that the fragments were separated in the 1880s. This author suggestion is based on the fact that the Kraków folios could have disappeared by the time of the exhibition of the Stauropegion Institute, which took place in 1888–1889 in Lviv. In the *Catalogue* of this exhibition, Antonii Petrushevych indicated that the *Apostolus Christinopolitanus*, which was brought from the Monastery of Khrystynopil, consisted of 291 parchment folios (Petrushevych 1888, 4). To this number of folios, the author did not add 8 folios, which he donated to the library of the University of Kyiv in the summer of 1901, as well as 4 folios that are now kept in Kraków. The separation of the Kraków part before 1888 is also evidenced by the absence of Antonii Petrushevych's foliation on its folios, as it is on the Kyiv and Lviv parts of the *Apostolus Christinopolitanus* (ChA Kyiv, 8r; ChA Lviv, 291v).

In the author's opinion, the separation of these four sheets was a theft, not an accidental loss. The text of the Kraków part begins with Act 13,5<sup>3</sup> and ends with II Tim 2,4, which means they were the beginning and end of the Lviv main part of the codex in the last third of the 19<sup>th</sup> century (Voloshchenko 2021b, 691). With this in mind, the first and last folios of the Kraków part contain notes in grey pencil, both written in Polish. The first is located in the upper space above the text 'Początek', which means the beginning or the first folio of the codex at that time (ChA Kraków, 4r). Another note is made by the same hand and pencil colour in the upper inner corner – 'Koniec', i.e. the final folio of the book (ChA Kraków, 7v). This marking, in the author's opinion, meant the initial and final folios of the *Apostolus Christinopolitanus* in the last third of the 19<sup>th</sup> century. Notes of the beginning and end of the manuscript had a practical purpose, related to the fact that the initial and final folios would not be lost or their order would not be confused, because the codex at that time functioned without a binding (Syrku 1895, CXCI; Voskresenskyi 1897, 200).

There are similar inscriptions on the Lviv part of *Apostolus Christinopolitanus*. They are of the same content, written in Polish, in grey pencil, but with thinner outlines. Marking is almost the same on the folios. The word for 'beginning' is used with a grammatical error 'Poczatek' instead of 'Początek', as in the Kraków fragment, it may be found on the first folio of the Lviv part. It is written closer to the inner side of the upper free space (ChA Lviv, 1r). There is also the word 'The End' – 'Koniec', which is located almost in the middle of the inner space of the f. 10v (ChA Lviv, 10v). In the author's opinion, the pencil notes on the Lviv part of the codex were copied from the folios that are now called the Kraków part of the *Apostolus Christinopolitanus*. The argument for this is the difference in handwriting, the thickness of the letters, placement and a grammatical error in the word 'Początek'. A person who separated the first and last folios of quires 6 and 43, which contained markings of the beginning and end of the book, so that their absence would not be noticeable,

<sup>3</sup> The citations of the texts of the *Holy Scriptures* are given according to the third Stuttgart edition of the *Bible* (Biblia 1983).



wrote in similar handwriting – ‘the beginning’ and ‘the end’ on the second folio of the quire 6 and on folio 7 of the quire 43 (ChA Lviv, 1r, 10v).

Now it is difficult to determine the exact time when the newly discovered fragments of the *Apostolus Christinopolitanus* ended up in the collection of the Princes Czartoryski Library because this information is not noted in the 2012 inventory (Nowak & Pezda 2012, 6). There is no information about the source of their receipt to this Library: whether it was a gift or whether it was a purchase. It is known for certain that in the summer of 1912, Professor of the University of Kyiv Volodymyr Peretts, who aimed to describe unknown and little-known Slavic manuscripts in Kraków did not work with these fragments (Peretts 1913, 1). The scientist studied the Cyrillic manuscripts of the libraries of the Jagiellonian University, the Academy of Sciences, and the collection of the Princes Czartoryski. By the report, published in 1913 based on the results of the studies, Volodymyr Peretts did not find fragments of the *Apostolus Christinopolitanus* in the collection of Princes Czartoryski (Peretts 1913, 12–15). However, it can be confidently asserted that the Kraków part of the *Apostolus Christinopolitanus* was definitely in the Princes Czartoryski Library during the work of Barbara Żulińska (1931–2012), an employee of this institution. The librarian read the manuscript text and attached to the item its transliterated version on eight pages by her hand. Perhaps the researcher made the first attribution, naming the folios as the fragment of the *Bible* (Act 13–15), dated the 16<sup>th</sup> century (Nowak & Pezda 2012, 6). As of 2012 till now, the Kraków part is still kept in folder number 11601 among ten other miscellanea documents related to the history of Poland and neighbouring countries. In the inventory, it is stated that the manuscripts with the no. 11601 had the earlier number Ew. 2968 and Ew. 3071. The modern number of the manuscript and the abbreviation of the name of the Library are put in pencil on the upper edge of the first folio ‘BCzart 11601’ (ChA Kraków, 4r).

## Codicology

### *Form and preservation*

As of 2022, the *Apostolus Christinopolitanus* has been preserved in three parts: the Lviv main part in the form of a codex, the Kyiv and the Kraków parts have survived in fragments. The three parts total 303 folios. The main part of the manuscript consists of 291 folios, as evidenced by the continuous foliation and the final note on folio 291v: ‘29i folios A Petrushev’ (Antonii Petrushevyh – S. V.). The other two parts consist of 8 folios (ChA Kyiv) and 4 folios (ChA Kraków).

The folios of the Lviv and Kyiv parts were numbered by Antonii Petrushevyh in the last third of the 19<sup>th</sup> or early 20<sup>th</sup> century in dark brown ink with modern Arabic numerals in the upper outer corners (ChA Kyiv, 8; ChA Lviv, 291v). The Kraków part of the codex was numbered by me on July 2, 2020, in pencil with modern Arabic numerals in the upper outer corners. Taking into account the peculiarities of the fragments’ preservation, in a folder with other documents under one call number, I numbered them according to the existing continuation. They received folios numbers from 4 to 7.

The total volume of the manuscript at the time of creation was larger, about 57 folios are lost. Pages were cut as early as the 14<sup>th</sup>–15<sup>th</sup> centuries, as evidenced by the inscription on the outer edge of the f. 40r. It says that God may not give good either in this time or in the future to those who dare to cut off the pages of this holy book: ‘whoever cuts the holy book, may God not give him good in this age and in the future (‘**ѸЖЕ ІТЪІА / КНИГЫ РѸЖЕ/ТЪ НЕ ДАН ЮЩ / БѸ ДОБРА В ІНН / ВѸКЪ Н ВЪ БЦ/ДУЩИНН**✠’) (ChA Lviv, 40r). The warning given was not very effective because, as practice shows, God was not feared even in the 16<sup>th</sup> century. On the upper free space of the f. 86r, there is a note about the absence of the previous folio, which someone cut off: ‘someone cut the folio, it is not complete (‘**лѸ НѸКТО ВЫРѸЗА<sup>1</sup> ЗДѸ НЕ ПОЛНО**’)’ (ChA Lviv, 86r).

According to my observations, about 32 folios are missing, which should be located in front of the Kyiv part, a bifolio between folios 8 and 9, as well as 1 folio between folios 16 and 17, 39 and 40, 56 and 57, 85 and 86, 149 and 150, 163 and 164, 252 and 253 each time in the Lviv part. More than 16 folios are missing, which should have been included after the Kraków part and completed the manuscript. Therefore, hypothetically, the codex could consist of more than 360 folios at the time of creation.

Before the foliation of Antonii Petrushevych, the Lviv ff. 7–10 are sewn in the wrong sequence, since they belong to quire 42, so they should be placed at the end of the book, after f. 291, but between Kraków’s ff. 6 and 7. The general formula of the pages of the manuscript after discovering the Kraków fragments and taking into account lacunae looks like this: 303 folios = ..., 1–8 (ChA Kyiv) + 4 (ChA Kraków) + 1–6 (ChA Lviv) + 5 (ChA Kraków) + 11–16, ..., 17–39, ..., 40–56, ..., 57–85, ..., 86–149, ..., 150–163, ..., 164–252, ..., 253–291 (ChA Lviv) + 6 (ChA Kraków) + 7–8, ..., 9–10 (ChA Lviv) + 7 (ChA Kraków).

On the lower parts of the Lviv ff. 41–42 and 278, rectangular pieces of parchment were cut out, which did not contain text, but on the f. 40 – almost the entire lower part of the folio is cut off. The folios of the codex have been preserved with splits and cracks (ChA Kyiv, 1; ChA Lviv, 8, 13, 18, 21, 25–6, 30, 32, 49, 57, 68, 114, 148, 176–7, 180, 185, 189, 194, 197, 212, 225, 247, 254, 257, 264, 274). There are visible losses of parchment: in the upper inner corners (ChA Kyiv, 1; ChA Lviv, 56–7, 59–64, 67–8, 71), the upper edge (ChA Kyiv, 3), upper outer corners (ChA Kraków, 4, 6; ChA Lviv, 7–8, 10), on the outer free space (ChA Kraków, 6–7; ChA Lviv, 7–10, 83), lower outer corners (ChA Lviv, 11; ChA Kyiv, 1–8; ChA Kraków, 4, 5) and the lower inner corner (ChA Lviv, 70). The upper outer corner is bent (ChA Kraków, 7); the surface is wrapped closer to the outer edge on the hair side (ChA Kraków, 4–7; ChA Kyiv, 1–8). The surface of the folios with general contamination; there are wax, moisture, brown ink, cinnabar, rust, and finger dirt on the pages and in the lower outer corners. The book was subject to damage of an entomological nature. Brown ink and cinnabar, with which the main text, rubrics, comments and notations were copied, are generally well preserved.

From October 2007 to March 2008, the Lviv part of the codex was restored thanks to the financial support of the US Embassy in Ukraine. The restoration and conservation measures consisted in stitching the book, mechanically cleaning the surface contamination of the parchment, straightening the folios in a humidification chamber, pressing them, and supplementing the losses with the restoration of modern parchment, which is close to the original in terms of texture, colour, and thickness. During the restoration, the old coating of the



edges with gilding was preserved. In addition to the restoration of the book block, reconstruction of its sewing and weaving of the endbands, a new binding was made. The Kyiv and Kraków parts were not restored. In 2016, the Kyiv part was stitched into one quire with light grey threads, which was due to the restoration of the cover, which was duplicated on new acid-free light blue paper with pontuseaux and vergés.

### *Binding*

The original binding of the codex is lost. The only evidence of it is the 16 holes for sewing the book block. They are placed in the middle of the bifolio, which are best seen on the Kraków and Kyiv parts. The analysis of preserved pricking makes it possible to assume that the book block in the 12<sup>th</sup> century was stitched on five narrow supports (leather cords).

The second binding could have been made in the 15<sup>th</sup>–16<sup>th</sup> centuries. The book block was stitched on three cords during rebinding, as evidenced by five cone-shaped saw-cuts 5–9 mm long and 1–4 mm wide. They are made between the sewing holes of the previous binding. During the production of the new cover, the edges of the codex were covered with gilding. According to the results of the research of the restorers Nataliia Shevchenko and Olena Asaulova, this gilding was applied in the form of dissolved gold to the ochre polymer base with the addition of egg white (Shevchenko & Asaulova 2009, 236). The binding had metal elements, as evidenced by rust stains on the Kraków part (ChA Kraków, 7v). This cover was lost, possibly in the 18<sup>th</sup> century, which led to the disunion of the codex, in particular, a separation of the Kyiv part. It was definitely non-existent in 1893–1894, when Polikhronij Syrku was examining the codex and, according to him, the book was then without a frame. The book block of the Lviv part at the end of the 19<sup>th</sup> century was divided into two components: the first united ff. 1–164, the second – ff. 165–291 (Syrku 1895, CXCI).

The third cover was made after 1894. Yakym Zapasko dated it to the end of the 19<sup>th</sup> century, noting that it consisted of boards covered with tooling leather (Zapasko 1995, 199). This is how the manuscript was bound before the last restoration, as evidenced by photocopies, thanks to which it is possible to describe its construction, scheme and elements of stamping (Ill. 7). It had a Gothic-type construction. The book block was stitched on three cords. When it was bound, it was significantly trimmed, which is especially noticeable on the upper edge of the Lviv part (ChA Lviv, 56, 59, 114–16, 212, 266v, 287–8). Solid endpapers made of marbled paper were pasted. The boards of the binding were covered with pig (?) skin of light brown colour, decorated with a blind embossing. The layout of embossing on both boards was the same. Along the perimeter, two frames are connected to each other in the corners by a stamp of a floral ornament. The first frame is formed by a narrow roll with a plant-geometric plot, and the second – is with simple two lines roll. The interior space was densely filled with oblique lines of the roll to the right and left, which formed multiple rhombuses. The bands were squeezed from the sides with a roll, the same as the first frame, which divided the spine into five rectangular spaces. On the upper part of the bands, there is a roll with plant and flower embossing. The gaps between the bands in the centre were decorated with the embossing of a cross-shaped flower formed by two tools. In the second space from the top, a maroon-coloured leather sticker with a gold embossing of the title of

the manuscript: 'Apostle of Khrystynopil, parchment manuscript of the 12<sup>th</sup> century ('**АПОСТОЛЪ КРИСТИ-  
НОПОЛЬСКІЙ / РҮКОПИСЬ ПЕРГАМЕННАА XII. ВѢКА.**'). In the upper inner corner of the upper board, there was a rectangular paper sticker with the manuscript inventory number '37' printed in black, which was later crossed out with a pencil and '39' was added below. The reconstruction of this cover, the Horobets Publishing House is used for the 2022 facsimile of the codex.

The fourth cover was made in 2008 (Ill. 8). It is a stylization of the Byzantine design bindings: fully covered by one piece of leather with embossing. The block is sewn on three cords. The spine is tight and rounded. The endbands are woven from threads of grey and yellow colours. Endpapers consist only of glued parts, of white paper. Boards measuring 313×245×13 mm (the thickness of the book block in the binding is 86–96 mm) with mountings and three internal notches. They are covered in light brown leather, with four fastenings on the patchwork with leather straps. The top and bottom boards are decorated with blind embossed using stamps (8 tools) and a roll. The layout of the embossing on the boards is almost the same: along the perimeter of the frame, formed from the tooling of three varieties of border stamps, margined and separated from each other by the triple lines of the roll. The interior space is divided by six oblique triple lines of the roll to the right and left, and is also decorated with impressions of round and diamond-shaped stamps with geometric, floral and teratological subjects.

The folios of the Kyiv part are kept in a paper cover measuring 293×242 mm (Ill. 9). On its upper part, there is an inscription by Antonii Petrushevych, made in light brown ink: 'Excerpt of the Apostle of the 12<sup>th</sup> century of the Rus order of eight folios from A. S. Petrushevych ('Отривокъ Апостола изъ XII столѣтія / русскаго разряда восемь листовъ. / А. С. Петрушевича'). The Kraków part is not bounded or sewn, its pages are wrapped in a white paper.

### *The material*

The codex was written on parchment pages measuring mostly 295 mm long and 245 mm wide. The size of the main part of the manuscript ranges from 285–292×235–237 mm (ChA Lviv). Two other parts of the book correspond to these measurements: the Kyiv one – 292–294×237–240 mm and the Kraków one – 290–295×233–240 mm. The slight difference in the sizes of the folios between the main part and the other two is explained by the cutting of the book block at the end of the 19<sup>th</sup> century.

The parchment on which the *Apostolus Christinopolitanus* was copied belonged to the Byzantine type. It is thin, 0.2–0.3 mm thick, well defined, high quality, light yellow in colour and was used for the first time. Folios are characterized by strength and density. The surface is well-polished and shiny. According to the research of Nataliia Shevchenko and Olena Asaulova, the surface of the parchment contains a layer of mineral ground, which consists of calcium carbonate – calcite (Ca – 3.3%, K – 2.35%, Cl – 2.5%). In addition, the researchers discovered with the histochemical analysis that the surface of the ground contains a strong, dense, transparent, and elastic protective pellicle of an organic compound of animal origin, which in terms of physical and chemical parameters resembles gelatin. The structure is parallel oriented with the preservation of the reticular layer and removal of the papillary layer (Shevchenko & Asaulova 2009, 236–7).

The size of one bifolio is 293×477 mm (ChA Kraków, 6–7), 294×478 mm (ChA Kyiv, 4–5), 295×482 mm (ChA Kraków, 4–5). According to Gregory's formula, the changing between the hair side of the parchment and the flesh one for the entire manuscript is the next:  $h|f|f|h\ h|f|f|h\ h|f|f|h\ h|f|f|h$ , where  $h$  is a 'hair', and  $f$  is the 'flesh' side of a page.

The folios contain holes of different sizes and shapes, formed as a result of gadfly insect bites or larvae deposited by them under the skin of animals (ChA Kyiv, 2, 3; ChA Lviv, 22, 42, 44, 46–50, 55–8, 60, 66, 68–70, 76, 83, 101, 106, 109–110, 127, 135, 139, 143, 161, 170, 198, 218, 223, 234–5, 239, 243, 251). Holes on ff. 22, 49, and 56 of the Lviv part are patched with a thread.

More than 150 calf skins could be used to make the *Apostolus Christinopolitanus*. This number is determined taking into account the size of the folio, their possible number at the time of production, as well as by analogy with other medieval codices. For example, creating the *Book of Kells* around the year 800, which consists of 340 folios, measuring 330×255 mm, took 150 calves. The *Winchester Bible* of 1160–1175 with 468 folios, measuring 583×396 mm, could be written on the skin of 250 calves (Walther & Wolf 2018, 18, 80, 136). No less than 107 skins were used for books produced on the lands of Rus-Ukraine in the 12<sup>th</sup> century, in particular, the *Mstyslav Gospel* of 1103–1117 with 213 folios, measuring 353×286 mm, and for the smaller 245×197 mm *Dobrylo Gospel* of 1164, which consists of 271 folios, 68 animal skins (Stoliarova 2004, 239–40, 255). To understand the value of one cow, the goods prices of that time can be cited. According to article 26 of the *Short Rus Law*, the price of one cow was 40 *rezans*, that is, 6 thousand *rezans* or 120 *hryvnias* (i.e. approximately from 18 to 25 kg of silver total) could be spent to buy 150 cows, at the same time the fine for killing a person who belonged to the social stratum of *smerds*, the free-men, was estimated at 5 *hryvnias* (SRL, 82). In 1398, Bishop Ivan of Lutsk was ready to pay 200 ruthenian *hryvnias* and provide 30 horses for the king Władysław II Jagiełło (1362–1434) if he would help him to possess the Halych Metropolis of Ecumenical Patriarchate (Rum. 68.01).

### *The layout of a page*

The ruling is well preserved on the pages of the codex. The analysis shows that it was carried out on the flesh side of the parchment. Two schemes of the ruling are typical for the *Apostolus Christinopolitanus*. The first one corresponds to the type Leroy 24D1 (Leroy 1976, 10; scheme 1) and is preserved in the main part of the manuscript (ChA Lviv, 1r–6v, 11r–79v), the Kyiv (ChA Kyiv, 1r–8v) and half of the Kraków parts (ChA Kraków, 4r–5v). It is characterized by the ruling of pages into 23 lines, however, in the Lviv part, there are folios with 16 (f. 40r), 20 (ff. 48r, 49r–59v, 61v, 63r–68r, 70r–77v, 78v–79r), 21 (ff. 41r–47v, 48v, 60r, 78r, 79v), and 22 (ff. 68v–69r) lines of the main text. Pricking for delineation has been preserved, which are located on the edges of the folios: on the upper and lower edges, respectively, two paired ricks, and on the outer edge – 23, placed from top to bottom in one row. The folio is ruled with 23 horizontal and 4 vertical lines. Among all the horizontal lines, the first two (1–2) and the last two (22–23) cross the entire folio, and the rest of the lines (3–21) are placed between these two paired vertical lines that cross the entire folio. For

### The first type of the ruling

[illegible]

The second type of the ruling

[illegible]

example, the field formula for the first type of ruling in the Kyiv part according to the method developed by Leon Gilissen (Gilissen 1969, 152–3) is following: 1 col. 23 L/47.4.109.5.73 (118) × 29,5.9,5.193.10.52. UR 8,772 (ChA Kyiv, 4r) and Kraków – Gilissen 1 col. 23 L/50.5.110.5.70,5 (120) × 28.10.193.10.54. UR 8,772 (ChA Kraków, 4r).

The second scheme of a ruling of the manuscript is similar to Leroy 46D1f (Leroy 1976, 19; scheme 2). It prevails in the Lviv part (ChA Lviv, 7r–10v, 80r–291v) and in the second half of Kraków (ChA Kraków, 6r–7v). It is characterized by a ruling of 20 lines (ChA Lviv, 7r–8v, 10r–10v, 80r–81r, 82r–83v, 100v–105, 106r–108r, 109v–113v, 116r–135v, 137r–170v, 172v–195v, 196v–222, 223v–231v, 233r–241r, 242r–249v, 250v–252v, 254r, 257r, 258r–285r, 286v–291v; ChA Kraków, 6r–7v). In the Lviv part, there are also folios with 17 lines of the main text (f. 100r), 19 (f. 257v), 21 (ff. 84r, 105v, 109r, 114r–115v, 196r, 250r, 253r), 22 (ff. 9r–9v, 84v–86, 87r–99v, 136r, 171r–172r, 222v–223r, 232r–232v, 241v, 254v–256v, 285v–286r), and 23 (ff. 86v, 94v, 136v). As in the previous part, this part of the manuscript also preserved the pricking for delineation. It, like the first one, is located on the edges of the sheets: on the upper and lower edges – three paired pricks each, and on the outer edge – 22 (from top to bottom in one row). The folios are lined with 22 horizontal and 6 vertical lines. Among all the horizontal lines, the first three (1–3) and the last three (20–22) cross the entire folio, and the remaining lines (4–19) are placed between two paired vertical lines that cross the entire folio. The field formula for this pattern corresponds to Gilissen 1 col. 20 L/30.20.8.96.7.22.56 (153) × 22.18.9.160.10.23.50. UR 8,526 (ChA Kraków, 6r).

### *The structure of the codex*

A study of the structure of the *Apostolus Christinopolitanus* shows that at the time of its creation it consisted of at least 43 quires, but it could have had up to 45. Currently, the manuscript consists of 39 incomplete quires. The quire's signatures are of the time of the manuscript production and were applied by the main text scribe. They are written in Cyrillic in brown ink, like the text. Quire numbers are located in the lower inside corners of the first and last folio of each quire. Quires were formed from eight folios each: **ѧ–Ѧ|8** is lost; **Ѣ|8** Kyiv; **Ѥ|8** 1 Kraków, 2–7 Lviv, 8 Kraków; **Ѧ|8** Lviv, without 7; **Ѩ–ѩ|8** Lviv; **Ѫ|8** Lviv, without 7; **Ѭ–ѭ|8** Lviv; **Ѯ|8** Lviv, without 1; **Ѱ–ѱ|8** Lviv; **ѳ|8** Lviv, without 7; **ѵ–Ѷ|8** Lviv; **Ѹ–ѹ|8** Lviv, without 8; **ѻ|8** Lviv; **ѽ|8** Lviv, without 7; **ѿ–Ѻ|8** Lviv; **Ѽ|8** Lviv, without 1; **Ѿ–ѿ|8** Lviv; **ѻ|8** 1 Kraków, 2–3 and 6–7 Lviv, 8 Kraków, without 4 and 5 (Table 1). It can be seen from the given formula that the first four quires are completely missing from the manuscript, and from quire 7 is missing a folio 7, **10** – f. 7, **13** – f. 1, **16** – f. 7, **24** – f. 8, **26** – f. 7, **38** – f. 1, **43** – ff. 4 and 5. In the Lviv part of the ff. 2–3 and 6–7 of quire **43** are sewn in the wrong order between ff. 7 of quire **6** and f. 1 of quire **7** (ChA Lviv, 7r–10r).

Table 1  
Numbering of quires and folios

Quires, modern preservation and counting	Authentic Cyrillic number of a quire	Foliation in Arabic numbers
I – 8 folios	Ѣ	ChA Kyiv, 1–8
II – 8 folios	Ѥ	ChA Kraków, 4; ChA Lviv, 1–6; ChA Kraków, 5
III – 7 folios	Ѧ	ChA Lviv, 11–17
IV – 8 folios	Ѩ	ChA Lviv, 18–25
V – 8 folios	Ѭ	ChA Lviv, 26–33
VI – 7 folios	Ѯ	ChA Lviv, 34–40
VII – 8 folios	Ѱ	ChA Lviv, 41–48
VIII – 8 folios	Ѳ	ChA Lviv, 49–56
IX – 7 folios	Ѵ	ChA Lviv, 57–63
X – 8 folios	Ѷ	ChA Lviv, 64–71
XI – 8 folios	Ѹ	ChA Lviv, 72–79
XII – 7 folios	Ѻ	ChA Lviv, 80–86
XIII – 8 folios	Ѽ	ChA Lviv, 87–94
XIV – 8 folios	Ѿ	ChA Lviv, 95–102
XV – 8 folios	ѿ	ChA Lviv, 103–110
XVI – 8 folios	ѻ	ChA Lviv, 111–118
XVII – 8 folios	ѽ	ChA Lviv, 119–126
XVIII – 8 folios	ѿ	ChA Lviv, 127–134







folios on which they were contained, the significant trimmer of the block, or its absence. Analysis of other Cyrillic codices produced on the territory of Rus-Ukraine in the 12<sup>th</sup> century showed that most of them lacked authentic signatures. For example, in the *Mstyslav's Gospel*, the numbers of quires are of a later time (MG), in the *Dobrylo's Gospel* (DG), they are trimmed. In the *Typographic Gospel* no. 6 (TG no. 6) and *Ladder* of John Climacus (Rum. 198) the quires are not marked, on the other hand, the *Halych Gospel* of 1144 (HG) preserves the authentic quire numbers.

It is worth noting one more feature related to the numbering of the quires of the *Apostolus Christinopolitanus*, which consists of the peculiarities of writing numbers from 11 to 19. It is oriented towards the Greek tradition since instead of the usual order of transferring Cyrillic numbers to indicate the second ten within the range of numbers 11–19 (ѦѦ–ѦѦ), for example, in the *Orsha Gospel* of 1261–1290 (OrG, 77r, 92r), signatures with the designation 'ѦѦ'–'ѦѦ' are recorded (ChA Lviv, 48v, 49r, 56v, 63v, 64r, 71v, 72r, 79v, 80r, 86v, 87r, 94v, 95r, 102v, 103r, 110v). Identical signatures, namely the formation of quires of eight folios, the placement of quire numbers in the lower inner corner of the pages and their numbering in the range from 11 to 19 quire, are found in the *Halych Gospel* (HG, 88r–163v). Greek codices of the 12<sup>th</sup> century from the collection of the British Library can serve as confirmation of the Greek model of numbering of quires in a Cyrillic book, in particular the *Apostle* of 1108–1111 (Gregory-Aland 203, 1r–30v), the *Gospel* of 1185 (Gregory-Aland I 330, 76r–135v), as well as other *Gospel* of the 12<sup>th</sup> century (Gregory-Aland 2280, 89v–150v).

### *Cinnabar. Ink. Ornament*

The main text and comments of the manuscript are written in light brown ink, sometimes with a dark brown shade. Titles, rubrics, initials, designations and drawings are applied with mercury cinnabar (Shevchenko & Asaulova 2009, 336). The *Apostolus Christinopolitanus* is decorated with initials, small ornamental decorations and lines. All elements of artistic design are preserved exclusively in the Lviv main part of the manuscript (Kaluzhniatskyi 1896, XVIII; Svientsitskyi 1933, 34; Yasinovska 2008, 315–17; Yasinovska 2010, 97; Yasinovska 2011b, 367, 369–71, 373, 375; Zapasko 1960, 34).

The manuscript is decorated with 36 monochromatic initials of different sizes. They belong to the old Byzantine style and are made with the use of plant elements. The initials are one- and two-outline, without frames, written in cinnabar. The initials located at the beginning of the Epistles of the Apostles belong to the first group. They are characterized by thoroughness of execution. Most of the initials of the first group are four lines of plain text high:

- 1) Ѧ (ChA Lviv, 10r, 53v, 100v, 137v, 172v, 197r, 210r, 223v, 233r, 242v, 251v, 287r; ill. 10, 12, 14, 16);
- 2) Ѧ (ChA Lviv, 43v, 82r; ill. 18);
- 3) Ѧ (ChA Lviv, 257v).

Four others initiated this group 3 lines high:

- 1) Ѧ (ChA Lviv, 63r, 79r, 80r; ill. 21, 23);
- 2) Ѧ (ChA Lviv, 70r).

The middle part of the initial C on the f. 80r contains an image of the face of a mature person (Ill. 23). The forehead, eyes with glasses (?), nose, mouth and chin are clearly visible. This initial begins the Third Epistle of John, with the words: 'The elder unto the well-beloved Gaius (**СТАРЕЦЬ ГАНИЕВН ВЪЗЛЮБИЕМОУ**)'. Perhaps, in the initial letter, the scribe depicted the author of the Epistle or the addressee – Gaius, since it is to him that the apostolic letter is addressed, which makes up its entire text (III Io 1,1–15).

The second group consists of initials, which are written at the beginning of the prefaces of the Epistles. Compared to the initials of the first group, they are smaller, mostly two lines high:

- 1) **Г** (ChA Lviv, 9r, 135v, 209r, 222v, 241v, 250v; ill. 24);
- 2) **П** (ChA Lviv, 42r, 52r, 61v; ill. 26);
- 3) **Ж** (ChA Lviv, 41r);
- 4) **Д** (ChA Lviv, 84r).

The prefaces to the Epistles to the Romans, Second Corinthians, Galatians, Colossians, Hebrews, and First Timothy begin with the initials **Г**, one line high (ChA Lviv, 99r, 171r, 196r, 232r, 254v, 285v).

In terms of style, form, and subject, both groups of the initials of the *Apostolus Christinopolitanus* are similar to the corresponding ones in the *Tlumachnyi Psalter* of the 11<sup>th</sup>–12<sup>th</sup> centuries (TP, 93r, 146r, 153r, 158r, 171v, 237r, 246v, 250r; ill. 24), *Halych Gospel* (HG, 112r, 180r; ill. 17, 19), *Zlatostrui and a fragment of Torzhestvenyk* of the 12<sup>th</sup> century (ZT, 12r, 19r, 19v, 34v, 40v, 43v, 46v, 52r, 66r, 72v, 74v, 80r, 89r, 93r, 100r, 102v, 107r, 108r, 110v, 114r, 134v, 149r, 156r, 158r, 162r, 169r, 180r, 193v; ill. 13, 15, 20, 25, 27), and *Oktoich of Vienna* of the beginning of the 13<sup>th</sup> century (OV, 225r; ill. 11), created in Rus-Ukraine.

The titles are decorated with cinnabar elements of plant ornament (ChA Lviv, 9v–9v, 135v, 137v, 171r, 195v, 196v, 208v, 209v–210r, 222v–223v, 232r–233r, 241v, 242v, 250r–251v, 254v, 256r, 257r, 285v–286r; ill. 28). The same analogy is recorded in the decoration of the titles of *Zlatostrui and a fragment of Torzhestvenyk* (ZT, 78v, 93r, 100r, 102v, 107r, 108r, 110v, 113v; ill. 29). These decorative elements were also used in combination with vertical strokes and symbols similar to the Latin letter 's'. Together, they formed a narrow horizontal strip that separated the structural units of the text. In this case, they wrote with cinnabar and brown ink (ChA Lviv, 9r, 90v–91r, 98r, 286v; ill. 30).

The codex contains a cinnabar drawing of the bust of an eagle or a gryphon. It is located on the lower edge of the f. 238v and possibly written by the copyist of the codex (Ill. 31). There is also a drawing of a cinnabar gryphon at the end of the *Halych Gospel* (HG, 261v; ill. 32). Similar birds are depicted on the miniatures of the evangelists in the *Dobrylo's Gospel* (DG, 1v, 41r, 106r, 159r; ill. 33). With the help of ultraviolet light, washed-out images and other drawings from the time of the creation of the codex were found. On f. 8, a fragment of a weaving pattern is partially visible (ChA Lviv, 8r; ill. 34). Another drawing is the image of two balls or the Latin letters 'e' and 'o' (?), which are crowned with a crescent moon with a cross (ChA Lviv, 187r; ill. 35).

### *Script*

The codex is written with the early 12th-century Uncial. The writing is two-ye (ѿ, ѿ) and jus (ѿ). The text is written with a straight calligraphic script. The letters are clear, of medium size, and written on the line. The text is actually without spaces between words, they are only when a period is used between groups of words. Analysis of the scripts showed that the text was written by two people: the main text and 44 comments belong to the hand of one person, and the more extensive comments, which occupy almost the entire space of the margins, belong to another hand.

### *The main text scribe Cyrillic text*

The line spacing, from the upper edge of the letter of one line to the lower edge of the letters of the second line, is 13–14 mm. The width of narrow letters (ѿ, ѿ, ѿ, ѿ) varies between 1.5 and 2 mm, and the width of wide letters (ѿ, ѿ, ѿ, ѿ, ѿ, ѿ) – from 4 to 7 mm. The x-height of the lowercase letter is 4 mm. The height of the ascenders is 0.5–3 mm, and the descenders fluctuate between 1 and 7 mm.

The shape of letters is crisp, and firmly proportional, it mostly has no inclination between line and quill with soft pressure:

- ѿ – has a normally developed left part, it is narrow, elongated upwards;
- ѿ – has a rounded curve;
- ѿ – the upper part is much smaller than the lower part;
- ѿ – with a lowered triangular hook;
- ѿ – written consecutively, its ends are lowered below the line of the line;
- ѿ – rounded, rather wide with a long crossbar with a dot that extends beyond the letter body;
- ѿ – with an oval back, the crossbar is thickened, repeats ѿ;
- ѿ – wide, symmetrical, written in five steps, with the reduced upper part, the centre of its crotch is higher than the centre of its vertical axis;
- ѿ – used to denote the number 6, it is characterized by an ancient spelling, close to the Latin s;
- ѿ – has an enlarged head, with the long and thin descender being bent to the left and downwards;
- ѿ – the crossbar is horizontal, slightly above the middle line, there is a dot in the middle of the connecting stroke, and the vertical strokes at the top are slightly closer to each other;
- ѿ and ѿ – without features;
- ѿ – the right side is written at a short distance from the left vertical line;
- ѿ – the right stroke is thickened;
- ѿ – with a hook connected to the right stroke;
- ѿ – has a curved middle vertex, which goes downwards, lower than stem feet, and the baseline with its vertical stem bars is slightly inclined towards each other, and the curved line is connected with them in the upper part with short strokes at heads, which is inclined to the right and left toward the letter centre;

**Ń** – the crossbar is lowered to the centre (or slightly lower) of the right stem, similar to the Latin N;  
**Ń** – with a hook connected to the right vertical stroke;  
**o i o** – without features;  
**Ń** – with a thin vertical stroke;  
**Ń** – consists of a thin descender, significantly lowered beyond the lower line;  
**Ń** – narrow and elongated, repeats **Ń**;  
**Ń** – has symmetrical upper arms that sometimes ascend out of the x-height, mostly at the end of the line;  
**Ń** – thin descenders, lowered down the row;  
**Ń** – the lower part at the x-height of the line, repeats o, the upper loops above the line;  
**Ń** – with wide oval strokes, a dot in the middle of the vertical bar;  
**Ń** – both strokes are lowered below the line, while the thin cross, which goes from right to left, is longer than the thicker line;  
**Ń** – with a high middle part, the upper one – above the line;  
**Ń** – has a thin descender, which significantly goes down from of the line;  
**Ń** – symmetrical, with a small leg and a deep round bowl;  
**Ń** – written consistently, with the thin vertical bars;  
**Ń** – has a thin descender that goes beyond the line;  
**Ń**, **Ń** – are placed in a line, **Ń** with an elongated upper vertical stroke and a hook;  
**Ń** and **Ń** – are written consecutively, and consist of two elements: **Ń/Ń** and i without conjunction;  
**Ń** – has its main vertical bar slightly ascended above the x-height line, with its crossbar placed on the upper edge of the lowercase height;  
**Ń** – has its crossbar in the middle or slightly above the centre of the letter;  
**Ń** – a crossbar is closer to the upper edge, in the middle of which there is a dot, as in the *Turiv Gospel* of the second half of the 11<sup>th</sup> century (TuG, 1v, 4r–4v, 7v);  
**Ń** – with the right narrow part, the connecting bridge is clearly in the middle and falls into the crossbar;  
**Ń** – has a high middle part, which is slightly lower than the sides;  
**Ń** – with a crossbar in the centre;  
**Ń** and **Ń** – are replaced by **Ń** and **Ń**;  
**Ń** – written in five steps, with sharp corners, a very long thin descender, turned to the beginning of the line, decorated with a dot;  
**Ń** – with lowered hooks of the left and right strokes, the vertical stroke in the upper part is decorated with a dot;  
**Ń** – written in a line, its vertical bar is closer to the upper part;  
**Ń** – used for the numbering of the commentary in the Kraków part (ChA Kraków, 4v); in other cases – in the form of **Ń**.





*Glagolitic text*

The scribe used the letters of the Glagolitic alphabet for the links, which were used to connect the appropriate place of the text with the commentary placed on the margins. These were almost identical pairs of letters in the text and notes, which partially differed in size (Heppener et al. 1969, 23). In the three parts of the *Apostolus Christinopolitanus*, 18 commentaries are connected with passages of the text with the help of 12 Glagolitic letters: **Ѡ** (ChA Lviv, 3v, 17r, 22r, 82v); **Ѧ** (ChA Lviv, 16v); **Ѣ** (ChA Kraków, 4v); **Ѥ** (ChA Lviv, 82r); **Ѧ** (ChA Kyiv, 2v); **Ѧ** (ChA Kyiv, 4r); **Ѧ** (ChA Kyiv, 8v); **Ѧ** (ChA Lviv, 2r, 11r); **Ѧ** (ChA Lviv, 12r); **Ѧ** (ChA Lviv, 77r, 81r); **Ѧ** (ChA Lviv, 15r); **Ѧ** (ChA Kraków, 5v; ChA Lviv, 13r).

They are characterized by a rounded shape, corresponding to the old form that functioned in the 10<sup>th</sup>–12<sup>th</sup> centuries. Their analysis proved that in terms of type and graphics, the executions are very close to the writing of *Kyiv Glagolitic Folios* of the 9<sup>th</sup>–10<sup>th</sup> centuries (KM), *Codex Assemanianus* of the 11<sup>th</sup> century (CAss), as well as to part of the 11<sup>th</sup>-century *Codex Zographensis* (Zo, 2r–40r, 58r–288r). Mykola Heppener stated that the scribe was fluent in the Glagolitic script of the older type, which, in his opinion, is evidenced by the confident writing and use of the Glagolitic iotated yus **ѣ** and **ѥ**, while in the Cyrillic text he did not use their counterparts **ѣ** and **ѥ** (Heppener et al. 1969, 23). Antonii Petrushevych assumed that the scribe not only knew the Glagolitic script well but could even copy the codex from the Glagolitic one (SVUK 3213, 2r).

*Latin text*

The use of the letters of the Latin alphabet can be conventionally divided into three groups: the first – the links and the *signes-de-renvoi*; the second – rubrics; the third – prayer notes.

The first group fully corresponds to the analogies associated with the use of Glagolitic letters. To combine a comment and a specific place in the text, the scribe used seven letters of the Latin alphabet to designate eight comments: a (ChA Lviv, 15v), b (ChA Lviv, 15v), E (ChA Kyiv, 6v), I (ChA Lviv, 26r), q (ChA Lviv, 39v), r (ChA Lviv, 25r), U (ChA Lviv, 15r, 35v). In the 16<sup>th</sup> century, the index 'U' was corrected to Cyrillic **Ѳѳ'** – an abbreviation of the word *толкованіє*/interpretation (ChA Lviv, 15r). The Glagolitic letter '**ѿѿ**' was corrected identically (ChA Lviv, 15r). The scribe marked other comments with the help of technical so-called *signes-de-renvoi*, intended for corrections or notes. These marks are neither numbers nor letters of any alphabet. The *signes-de-renvoi* in the Irish manuscript time book of the Middle Ages have been studied in detail by Evina Steinová (Steinová 2017). The mentioned symbols are contained in the Lviv part of the manuscript, where there are eight of them (ChA Lviv, 4v, 5v, 17r, 19r, 20v, 21v, 82v, 83r).

The second group is represented by only one record. It is the title of the First Epistle of Timothy, which is contained in the Lviv part of the *Apostolus Christinopolitanus*: ‘to Timothy Paul’s first letter (‘a timoteu pauluf epistolif pirua**и**’)’ (ChA Lviv, 286v), which is duplicated in Cyrillic on the next folio: ‘to Timothy the first letter of Paul (‘**КТИМІУ-О-И ПРВА ЕПИСТОЛІА. ПАВЛОВА**’)’ (ChA Lviv, 287r). This is a unique case of signing the structural part of the text in Latin since all other rubrics are in Cyrillic. It is worth noting the peculiarity of the writing of the Latin counterpart of the word ‘**ПРВА**’ – ‘pirua**и**’ (*lat.* prima), which



consisted in the use of a typical ending for the Church Slavonic exmple with the Cyrillic letter 'ѣ' at the end of the word.

The third group consists of four notes of prayers, placed on the margins of the Lviv part of the manuscript. The first such record is the beginning of the prayer *Pater Noster*: 'Our Father who is Holy in Heaven ('pater nofter qui ef in celif fanqti')' (ChA Lviv, 4v). The copyist wrote the word 'fanqti' – saint, instead of the form 'fancti', as it is used, for example, in the same part of the text of the Vatican *Antiphonary* of the beginning of the 12<sup>th</sup> century (S. Pietro. B. 79, 95r). The second record refers to the word 'filiuf' – son, located in the lower outer corner of the same folio containing the previous marginalia (ChA Lviv, 4v).

Another record is dedicated to a prayer to Saint Spyridon: 'Saint Spyridon, God, have mercy on me ('fente fpirdonuf deo men eleifon')' (ChA Lviv, 183v). The addressee of the prayer guardianship could be Saint Spyridon of Trimythous (c. 270–348), whose memory is celebrated in the Eastern Church on December 12. It is worth noting one important feature of this record: the Latin transliteration of the word 'eleifon' (*gr.* ἐλέησον), which translates as 'have mercy', can testify to the knowledge of the copyist, in addition to Cyrillic, Glagolitic and Latin, as well as Greek. The fourth, last, entry in Latin, which consists of an address to Saint Sylvester, has a similar content: 'Saint Sylvester ('fente filbeftruf')' (ChA Lviv, 219r). This saint could be Pope Sylvester I (285–335), whose memory day is celebrated on January 2.

According to paleographic analysis, the Latin script belongs to the late Carolingian minuscule. A similar script was found in the *Lectiary* of the 11<sup>th</sup> century (Lect. noct., 11r). One of the most characteristic features of the Latin hand of the *Apostolus Christinopolitanus* scribe is the writing of the letter 'e' with a middle stroke up the line from the upper part of the letter. In the 12<sup>th</sup> century, this line was already drawn in the middle of the line.

### *Scribe of extensive comments*

Paleographic analysis of the scripts of the *Apostolus Christinopolitanus* proved that additional texts of the codex were written by another scribe. His texts are placed on the marginalia of the Kraków and Lviv parts (ChA Kraków, 6r–7v; ChA Lviv, 7r–8v, 10r–10v, 43v–52r, 53v–61v, 63r–68v, 70r–78r, 79r–81r, 82r–84v, 100v–135v, 137v–170v, 172v–195v, 197r–208v, 210r–222v, 223v–232r, 233r–241v, 242v–250r, 251v–254v, 257v–285r, 287r–29v). Their number, placement style and script are different from the writing practice of the main scribe. The comments of the second scribe use all the free space of the fields that surround the main text on three sides. The text of the comments of these marginalia is also written without lines, as in the main part.

The writing of the second scribe is characterized by small calligraphic early Uncial of the 12<sup>th</sup> century with long loops of letters. Comments are written in light brown ink, like the main text. The script here is also two-yeer (Ѧ, ѧ) and jus (Ѩ), as in the main text. The strokes of letters are clear, sustained proportionally, mostly without an angle of inclination between the line and the pen with gentle pressure. The x-height of the lowercase letters is 1–2 mm, the width of narrow letters (ѥ, Ѧ, ѧ, Ѩ) is up to 1 mm, and wide letters (ѩ, Ѫ, ѫ, Ѭ, ѭ) – 2–3 mm. The height of the ascenders of the letters up is 1–2 mm, and the descenders – 1–3 mm. The line spacing, from the upper edge of the letter of one line to the lower edge of the letters of the second line, is 7 mm.

The writing style of the second scribe is similar to the hand of the scribe Michka, who, among others, worked on the production of the *Archangel Gospel* of 1092 and wrote the rubrics (AG, 132r–132v, 133v, 135r, 138r, 140r, 144v, 155r–155v, etc.). The writing of most of the letters in the comments has the same characteristics as in the main text, but some letters are different. For example, the letter **а** has a very distinctive long diagonal stroke that extends beyond the top and bottom of the line. In the letter **и**, the middle curved rounded line does not go below the vertical columns and the bottom line. Its vertical bars are slightly inclined to each other, and the curved line is connected at the tops of the bars directly. The text uses the letter **Ѹ**, the upper loops of which extend beyond the upper line. In **ѡ** there is a very long upper horizontal stroke that almost completely covers the upper part of the previous letter. In **ѣ** the vertical bar is written significantly above the line, and its crossbar is placed upon the upper edge of the lowercase height.

Eight types of ligatures were used in the text of the comments, which were constructed on the basis of the letter **т**:

**Т+В – ПОСЛАТВОРЕНИИ, ЛНХОНЦЬСТВА, ОЦТВЪРЖЕНО, НЕВѢРЬСТВИИ, ЦРСТВНА** (ChA Kraków, 7v; ChA Lviv, 46r, 54r, 101v, 117r);

**Т+Н – БЕСЕДОВАТИ, ПРОСИТИ, ПРИЯТИ, ПОДАТИ, АВНТИСЯ** (ChA Kraków, 6r; ChA Lviv, 46r, 54r, 101r, 117r);

**Т+Л – НЕЖИВОТВОРИТЛН** (ChA Lviv, 167r);

**Т+Н – ПРИАТНО, СЪЩАРОЦИЦЬ, ИЛСТНИ, ИЛСТНИ, ЛѢПОТНѢ** (ChA Kraków, 6r; ChA Lviv, 176v, 184v, 200r);

**т+р — оцстроєннє, страсть, бєстрастьнаго, съцлотрєннє, трєбови** (ChA Kraków, 6r; ChA Lviv, 46r, 54r, 107v, 108v);

**Т+Б – ЖИВОТЬ, РАДРАЖАЕТЬ, ДАТЬ, ПОДОБИЕТЬ, ПОГЪЕНТЬ** (ChA Kraków, 6r; ChA Lviv, 46r, 54r, 101v, 117r);

**Т+Ы – СЪИШЕ, НЕПОСЪИША, ДАТЫ, БОГАТЫНХЪ, УАСТЫ** (ChA Kraków, 7r; ChA Lviv, 10v, 46r, 169v, 172v);

**Т+А – ΧΟΤΑΨΗΛΗ, ΛΕΣΤΑΥΕΑ, ΙΝΟΓΟΤΑΨΗΟΙ, ΠΟΣΤΑΝΕΑ, ΕΤΑΨΛΕΥΕΑ** (ChA Kraków, 101r, 101v, 104r, 129r, 141r).

The comments were numbered and linked to the appropriate place in the text, using mostly Cyrillic letters. The second scribe, like the first, also used an old variant to indicate the numbers from 11 to 19: 'ІѦ'–'ІѦ' (ChA Kraków, 6r, 7r; ChA Lviv, 8r–8v, etc.). In addition, the Greek coppa 'ς' is used to convey the number 90 (ChA Lviv, 7v, 100v, 102v, 104v, 106r, 107r, 141v, 193v, 205r, 206v, 207v, 208v, 211r, 212r, 212v, 213v, 214v, 219v, 221r, 274v, 277r, 281r). It is worth noting that the second scribe also used the *signes-de-renvoi*, just like the first scribe (ChA Kraków, 7r–7v; ChA Lviv, 52r, 53v, 54r–55r, 61r, 64v–65r, 74v, 78r, 101r, 103r, etc.).

### Signs of punctuation and abbreviations

The analysis of the writing of the main text of the Acts and Epistles of the Apostles, as well as the additional commentaries to them, proved that the punctuation marks are from the time of the manuscript creation. Both scribes used the same set of signs intended to punctuate the text.

The dot was most widely used to indicate stop when reading: **ПРОШЕДЪШИ ЖЕ ОСТРОВЪ ДО ПАФІА. ОБРѢТОУТІ НѢКОГО ВЪЛХВА. ЛЪЖАПРѢСА ЖИДОВНИИ. КЮЩЕ БѢ НІЛА ВАРІСОУСЪ. НЖЕ БѢ СЪАН-ѠЦПАТЫЛЪ. СЕРГНОМЪ НПАВЪЛЪМЪ МОУЖЫМЪ РАЗОУМНУЕМЪМЪ.** (ChA Kraków, 4r). The same stops are marked in the comments of the second scribe, for example in comment 14: **АКО ПАУЕ ОБРАЗЪ ДШЕВАНЪ. ННПРЕДѢЛЪ БЛГОЖИВОТЪНЪ. СЛОВЫМЪ ВѢЩА. ВЪНГДА ГЛТИ. АЖЕ ТРЕБѢ ОУЧИТЕЛЮ. ВНЖЕЖЕ. АКО ТРЕБѢ ОУЧИТЕЛЮ ОУСТРОЕНІЕ НІЛѢТИ СЛОВѢ** (ChA Kraków, 6r). The dot was written on the base line, slightly above or at half the x-height of the letter. A dot and comma or several dots and commas were used to indicate the ends of verses or chapters: **СТАРИЦА АКСЫ МТРН. ОУНЫИ АКСЫ СЕСТРЫ. ВЪВСАКОУ УНІТОТОУ.,,** (ChA Kraków, 6v). At the end of the text of the Epistle to the Philippians, the scribe used a dot in the form of a cross, several commas and a horizontal line with roundings: **БЛГДТЕ ГІ НАШЕГО ІС ХІА. СЪДОУ/ХЫМЪ ВІШНЫМЪ. АМННЪ.,~** (ChA Lviv, 232r). A colon was also used, with the help of which the second scribe recorded the end of each comment: **КІЕ: ЕЖЕ ОБЪІУМАА МЛѢ МЛТВА. ПРЕСТАВНТЕ ЕПІСТОЛНН ННЗІНТЕ:** (ChA Lviv, 232r).

The *Apostolus Christinopolitanus* is characterized by the use of two types of diacritics: letter titlos and upper diacritics in form of a circumflex and an oxeia. Simple and letter titlos were used to shorten words. A simple titlos was characterized by a small straight line with lowered corners above the consonant letters of words, for example: **ДХМЪ, СТМЪ** (ChA Kyiv, 8v), **БЖІЕ, ОХІЕ ІСѢ** (ChA Kraków, 4r, 7r), **УЛІКЫ, ОЦН** (ChA Lviv, 180r, 226v). The second type of diacritics involved the use of letter titlos in the same position as a simple titlo, but it in this case has the shape of an arc that covers the outer letter:

- 1) az-titlo: **ѠІСХОДЪ, ѠМІЛІАКОУМЪ** (ChA Lviv, 92r, 93r);
- 2) vidy-titlo: **ГЛІ** (ChA Lviv, 90v, 91r);
- 3) hlacol-titlo: **МНОШЕ, ѠВТОРА** (ChA Lviv, 80r, 92r);
- 4) dobro-titlo: **ВЪЗІ, ѠНІСХѢ, ПРѢ** (ChA Kyiv, 5r; ChA Lviv, 92r, 94v);
- 5) zhyvite-titlo: **БЫВЪШІ, КЕДѢ, ОННХЪ ПРАВЪДОУ** (ChA Kyiv, 8r; ChA Lviv, 22r, 31r, 121r);
- 6) kako-titlo: **ПРРЪ, ѠЛЕЦІТІ** (ChA Lviv, 91v);
- 7) liudy-titlo: **АВРАМЪІА, СВѢДѢТЕ, ПІА** (ChA Lviv, 1r, 90v, 95r);
- 8) myslete-titlo: **ІСХѢ, МЛЪ, КЪБІАІТО** (ChA Kraków, 6r; ChA Lviv, 91v, 93r);
- 9) nash-titlo: **ХІСѢ, СОЛОМѢ** (ChA Lviv, 92r, 94v);
- 10) on-titlo: **АПЛН, ПРЦН** (ChA Kyiv, 5r, 8v), **ЛЪЖАПРѢСА, БЛГДТИ** (ChA Kraków, 4r, 7v), **ТЫСМ, АП** (ChA Lviv, 43r, 43v);
- 11) slovo-titlo: **НЕРМЪ, НЕУТА** (ChA Kyiv, 8v), **БІ, УТОТО** (ChA Kraków, 5v, 6r), **ДНЪ, СТІТН** (ChA Lviv, 25v, 43v);
- 12) tvrdo-titlo: **ПОКАЗАНІЕ, ВѢДА** (ChA Lviv, 62r, 82v);

14) fita-titlo: **ѠМѦ**<sup>†</sup> (ChA Lviv, 92r, 92v).

1) above vowels: **ѣхѣ**, **лѣдышѣ**, **сѣнѣи** (ChA Kyiv, 2v, 4v, 5r), **нѣмѣнѣ**, **оудѣвѣнѣнѣи**, **нѣжѣ** (ChA Kraków, 4v, 5r, 7v), **оудѣнѣтѣсѣ**, **кѣсѣрѣи**, **дѣоудѣрѣи** (ChA Lviv, 2r, 23r, 61v);

2) over two consonants placed next to each other: **ѿаггѣла**, **ѿноспѣнія**, **нѣтворѣжѣ** (ChA Kyiv, 2v, 4v, 7r), **вѣлѣва**, **зѣмѣн**, **сѣаггѣлнѣмъ** (ChA Kraków, 4r, 4v, 7r), **вѣторокоу**, **накожеждо**, **пѣанюе** (ChA Lviv, 270r, 273v, 274r);

3) for softening of consonants: **ѠРДЫѠ**, **СВѢДѢТЕѠСТВОУТА**, **ИПОѠОѠШЕСѠ** (ChA Kyiv, 1r, 4v, 8v), **ѦСТОПѠШАГО**, **ЕѠІНА**, **ѠРЕБН** (ChA Kraków, 5v, 7r), **ѠРЕЪЕ**, **БОѠШЕР**, **Ѡ҃Н҃Ю** (ChA Lviv, 265v, 271v, 272r).

The oxeia sign was used extremely rarely, it was found on wide **o** and narrow **o** in the Kraków and Lviv parts: **ὀνεπαλθενε, τηυό-θεν** (ChA Kraków, 4r, 5v), **βετηυό-θεν, κετηυό-θεν, ούλθεν, τηυό-θεν, ητηυό-θεν** (ChA Lviv, 97r, 98r, 120r, 173v, 233r).

An exceptional case of diacritics is ekphonic signs that resemble the writing of neum. At the end of the verse Rm 15,27: **Ѡ ꙗꝑѡѣꙋꙗꝑ ꙗꝑꙋꙗꝑ ꙗꝑ** in Lviv part, cinnabar marks were found above the letters **ꙗꝑ ꙗꝑꙋ**, a vertical line | between them, as well as dots under the letters **ꙗꝑꙋ** (ChA Lviv, 133r). Similar markings with brown ink and cinnabar are found in passages Mt 21,1 and Lc 4,22 of the *Ostromyr Gospel* of 1056–1057 (OsG, 140r, 211v.).

The study of the orthographic characteristics of the manuscript gives a basis to conclude that it could have been created in the first half of the 12<sup>th</sup> century. The letter **Ѧ** is used at the beginning of words, after hard consonants and sibilants: **ѦГГѦЛА**, **ПРѦЗВѦВѦ**, **СѦЗЫШѦХУ** (ChA Kyiv, 2r, 3r, 4v), **ѦСНѦ**, **НЕПОДОБѦЕТЬ**, **ОУЖѦ** (ChA Kraków, 4r, 4v, 5v), **ѦЩЕ**, **ВѦШѦ**, **ПРѦУСѦТНѦ** (ChA Lviv, 70v); after soft consonants – **Ѧ**: **НѦЛА**, **ЛѦТНѦЛА**, **НѦДАШѦ** (ChA Kyiv, 5r, 5v, 7r), **СѦКАЗѦЕТЬСѦ**, **ПОРАДОУ**, **ВѦДАХУ** (ChA Kraków, 4, 4 зб., 5 зб.), **ѦВѦСАКОГО**, **СѦВѦРШАЕТЬСѦ**, **ѦДАНТЬСѦ** (ChA Lviv, 70v, 71r, 71v). Iotation of the sound **Ѧ** is transferred at the beginning of words and after vowels through **Ѧ**: **ѦАКО**, **ПОѦАШНѦ** (ChA Kyiv, 5r, 7r), **ОСѦЗѦЛА**, **ѦЗЫКѦ** (ChA Kraków, 4r, 4v), **ѦНѦЕТЬ**, **НЕПРѦНѦЗНѦ**, **НѦѦѦ**, **СѦГРѦШАѦ** (ChA Lviv, 71v, 73r, 73v).

The rounded wide **ѣ**: **ѣВАНГІАЛІЇСЬ**, **ѣФЕѢ** (ChA Kraków, 7r, 7v), **ѣВАНГІАЛІСКО**, **ѢПІСТОЛІА**, **ѢЩЕ**, **ѢВЄВНН**, **ѢНОРНІА**, **ѢНННІДА** (ChA Lviv, 69r, 70r, 87v, 88v, 90r, 92v). Narrow **ѣ** is used mainly after consonants: **НЖѣ**, **ПЕТРЪ**, **ПРНТЕУЕШН** (ChA Kyiv, 1r, 2v, 4r), **ѢРГНОСЬ**, **ѢМЛН**, **НМЛТЕ** (ChA Kraków, 4r, 4v, 5r), **ОУУЕННІКОУ**, **ѢПСЕННІА**, **ѢМЛТРАШЕ** (ChA Lviv, 85v), less often at the beginning of words – **ѢННЕМ**, **ѢДА** (ChA Kyiv, 1r, 4v), **ѢНЦА**, **ѢЛННЪ** (ChA Kraków, 5v), **ѢВЄВНІА**, **ѢПІСТОЛНН**, **ѢКЦІА**, **ѢЦІТА** (ChA Lviv, 87v, 91v, 92r). Iotation of the sound **ѣ** is given at the beginning of words and syllables, as well as after vowels with







7r), **ѡДѦТЬ**, **ѡМѢТѦТИСѦ**, **ѡБѢГЪШЕ** (ChA Lviv, 57v, 62r, 63r) and with **ОТЪ**: **ОТЪВРЪЖЕ** (ChA Kyiv, 4r), **ОТВЕРЪШЕЖЕ** (ChA Kraków, 4v), **ОТВЕРГЪШЕ**, **ОТЪ ЗИКНУЛѦ**, **ОТСТОЦПЛЕННІЕ** (ChA Lviv, 55v, 97v, 255v).

The letters **ѣ** and **ѥ** are traditionally used at the end of words as a sign of its ending in the then inseparable script: **ДРОУГѢ НІСОУѢ, НІДЕНІСѢХѢ, ГНѢ, ДХУѢ СѢУѢ** (ChA Kyiv, 8r, 8v), **ДІАВОЛѢ, ВЪСТАВѢ, ІІНРѢУѢ, ІЦПРѢ, ДХУѢ, ВОІНѢ** (ChA Kraków, 4r, 4v, 5r, 5v, 7r, 7v), **ЇМѢРТВѢХѢ, ГРѢХѢ, ВАІМѢ, СѢМѢРТѢ, БѢГДѢ, ЗАКОНѢУѢ** (ChA Lviv, 113r). They are used consecutively at the end of the line – **ОУЖАСѢ, СѢЩАДѢ, ПЕТРѢ, СІМОНѢ, ДАРѢ, ВЪЗНІСАТѢ** (ChA Kyiv, 2v, 3r, 5v, 6r), **ВЪЗРѢВѢ, ПАВѢЛѢ, ПРѢДАНѢ, ЖІТЫЮѢ, БІѢ, ПРѢДАЖѢ** (ChA Kraków, 4r, 4v, 5v, 6r, 6v, 7v), **ВАСѢ, САІМѢ, НАСѢ, МОГОУѢ, НЪѢ, НІѢ** (ChA Lviv, 116v, 117v).

The letter **іє** is used after liquid **л** and **н**: **глієтьєѡ, нїлієвоѡѣ, вєлієнїѣ, вїнієн, кнієѡѡѣ, кнієн** (ChA Kyiv, 1r, 1v, 2v, 6v, 7v), **павліє, прїєѡлієѡѣ, родїтєлієѡѣ, нїєго, нїєн, нїєжє** (ChA Kraków, 4r, 4v, 5v, 6r, 6v, 7r), **вїзлїєлїєннї, рїзлїшлїєннїє, прїєѡлієть, вїнієѡѣ, кнієѡѡѣ, послїднїєнїє осквїрнїєѡѡѣ** (ChA Lviv, 77v, 78v, 83v, 84r).

The letter **v** is used in the form of **ѡ** to mark the sound **в**: **ѡцѣи**, **ѡвѣи** (ChA Kraków, 4v), **пѡлѣ**, **ѡѣти**, **оприѡди** (ChA Lviv, 2v, 92r, 118r), and **і/н**: **вѡцѡдїѣ**, **на тѡрїани**, **исѡвиѡнѣ**, **кѡрнинини** (ChA Kyiv, 1r, 8r, 8v), **лиѡциати**, **егѡпытѣи**, **лицѣи**, **выѡпрѣ**, **ѡрни** (ChA Kraków, 4r, 4v, 5v), **ѡлеѡити**, **ѡѡи**, **приѡцѡлоу**, **тѡѡни**, **егѡти** (ChA Lviv, 92r, 133v, 134v, 261v).

Reduced **ѣ** and **ѧ** were widely used in the *Apostolus Christinopolitanus* according to Church Slavonic orthography, which testifies to its old writing in the 12<sup>th</sup> century. The letters **ѣ** and **ѧ** were used to denote weak reduced in root syllables, which is significantly dominant: **пѣлаи**, **сѣтѣниѣ**, **доуѣла**, **пришеѣша**, **ѡбѣрѣто**, **уѣтверѣногѧи** (ChA Kyiv, 1r, 1v, 2r, 2v), **лѣбѣвыи**, **боуѣнѣ**, **доуѣлаи**, **павѣла**, **поповѣства**, **поуѣнѣ** (ChA Kraków, 4r, 6r, 6v, 7r, 7v), **нѣтыѣло**, **вѣѡцѣвиѣни**, **вѣисѣрѣ**, **тѣрѣниѣиѣ**, **нѣ ѡмѣрѣхѣ**, **исѣрѣи** (ChA Lviv, 117v, 118v). The **-ѣ-** is also used in a strong position before a syllable with a vowel of the full creation **посѣлѣи**, **ѡѣмѣлѣѡша**, **тѣлѣѣи** (XA Кііѡв, 5v, 6r, 8r), **вѣлѣѣи**, **испѣлѣнѣиѣ** (ChA Kraków, 4r), **вѣлѣѣѡцѣи**, **посѣлѣиша**, **испѣлѣиѣиѣ**, **дѣлѣѣѡцѣи** (ChA Lviv, 11v, 13r, 126r, 147v). It is worth noting the presence of the writing of words with the old combination **-ѣр-** and **-ѣр-** between consonants: **исѣрѣи**, **исѣрѣиѣи**, **ѡуѣтѣрѣѡго**, **неисѣрѣи** (ChA Kyiv, 2v, 3v, 5v, 6r), **ѡѣтѣрѣѡстиѣ**, **сѣлѣрѣ** (ChA Kraków, 5r, 7r), **исѣрѣиѣи**, **исѣрѣѣиѣи**, **рѣсѣрѣѡцѣиѣ**, **дѣрѣѡцѣѣиѣ**, **рѣсѣрѣѣѣиѣ**, **сѣѣрѣиѣѣиѣиѣ** (ChA Lviv, 2v, 3v, 4r, 4v, 10r, 28r). The words end in **-ѣиѣ**: **вѣѣѡѣиѣ**, **сѣѣѣиѣ**, **пѣѣѣѣѣиѣиѣиѣ**, **ѡѣѣиѣ** (ChA Kyiv, 2v, 3v, 4r, 4v), **сѣѣѣѣиѣиѣ**, **жѣиѣиѣиѣиѣ**, **сѣѣѣиѣиѣ**, **сѣѣѣѣѣиѣиѣиѣ** (ChA Kraków, 4r, 6r, 7r), **ѡѣѣиѣиѣ**, **нѣѣѣѣиѣиѣиѣиѣ**, **ѡѣѣиѣиѣ**, **ѣѣѣѣѣиѣиѣиѣиѣиѣ**, **пѣѣѣѣѣиѣиѣиѣиѣиѣ** (ChA Lviv, 19v, 121v, 124r, 126v, 130v, 159r).

The text contains a double notation of the softening of the consonants Ѧ and Ѣ. This practice was used in the 11<sup>th</sup> century and throughout the first half of the 12<sup>th</sup> century. According to Viacheslav Shchepkin, these signs were an echo of Old Bulgarian originals and expressed the peculiarities of Old Bulgarian phonetics (Schepkin 1967, 113–14). In the main part of the manuscript, both types of softening are used: ꙗѡте, лѣбъи, прѣстоуꙗнїи, лѣѣти (ChA Lviv, 106v, 171v, 188r, 220r), вѣнѣхъ, вѣнѣже, гѣе, оудавленїиы, вѣсранєнїа, вѣшнѣго, нжнѣя (ChA Lviv, 4r, 4v, 6r, 11r, 11v, 12r). In the Kyiv and Kraków parts, only the

softening of **ŋ** is recorded: **нѣлюцъ**, **вѣн҃енже**, **сѣн҃ица**, **сѣн҃ици**, **ѡн҃ихъ**, **зѣн҃еже**, **зѣн҃ь** (ChA Kyiv, 1v, 2v, 3r, 5v, 6v, 7r, 8r), **ѡн҃спѣл҃ене**, **нѣн҃ь**, **кн҃ица**, **ѡн҃ихъ**, **нѣн҃ѣшынн** (ChA Kraków, 4r, 4v, 5r, 6r). Both types of softening are recorded in the *Halych Gospel* (HG, 9v, 21, 27v, 28v, 31v, 33r, 34r, 37v).

### *Linguistic features*

The main text and comments of the *Apostolus Christinopolitanus* were rewritten in the Church Slavonic language of the Old Ukrainian version (Heppener et al. 1969, 22). Oleksandr Kolessa noted that there are 22 linguistic features in the Kyiv and Lviv parts of the manuscript, which indicate that the codex belongs to the Old Ukrainian edition of the Church Slavonic language:

- 1) the combination **ѡѣ**, **ѡѧ** instead of the usual Church Slavonic combinations **нѣ**, **нѧ**: **ѡбѣиѣ**, **ѡписаниѣ**, **сѣтоужениѣмъ**, **ѡриѡлѣниѣ**, **житиѣмъ**, **ѡутѣшениѣмъ**, **вндѣниѣ**, **покланѣниѣ**, **строѣниѣ**, **ѡутѣшениѣмъ**, **нѡлѡбоудѣиѣмъ**, **ѡбратиѣ**, **ѹлѡлѣбиѣ**, **ниѡутриѣ**, **бѣсоуцнѣниѣ**, **обрѣзаниѣ**, **въсиѣ**, **пѣаниѣ**, **сыказаниѣ** (ChA Kraków, 4r, 4v, 5r, 5v, 6r; Kolessa 1923, 24);
- 2) before the enclitic pronoun **и**, there appears **и** or **ѣ** instead of **а** or **ѡ**: **ноудавленниѣ и**, **покрѣтити и**, **ѡутѣшити и**, **живѣи и**, **спѣши и**, **помазати и**, **наставити и**, **познахомъ и**, **окличетеvariants и**, **послѣти и** (ChA Kraków, 5r, 5v, 6r, 6v, 7r; Kolessa 1923, 24);
- 3) **ѣ** of the Church Slavonic base is retained according to the Ukrainian phoneme **ѣ = i**: **старѣишинѣи**, **вторѣмъ**, **селѣмъ**, **подѣйвесѣи**, **нераздрѣшанѣи**, **иденстѣи**, **вселенѣи** (ChA Kraków, 4v; Kolessa 1923, 25);
- 4) **ѣ** in the narrative form appears most often as in Church Slavonic texts in the endings **-ѣте** next to the rarer ending **-ите**: **боудѣте**, **новерѣте**, **посоушанѣте**, **ѡлѡуйте**, **не кланѣте сиѣ**, **сыкажѣте**, **поплачѣте сиѣ**, **плѡчите** (ChA Kraków, 4v, 5r, 6r, 7v; Kolessa 1923, 25);
- 5) **ѣ = i** in the second case of the feminine singular: **инѣ**, **ѹстѣ**, **въѹностотѣ**, **въверѣ**, **тылинницѣ** (ChA Kraków, 5r, 6v, 7r; Kolessa 1923, 25);
- 6) **ѣ** instead of **ѧ** (**ѣ = ji**) in the word **ѧсти**: **ѣсти**, **ѣжѣ**, **ѣхѣ**, **ѣхомъ**, **ѣлѣ**, **ѣжѣ** (Kolessa 1923, 25);
- 7) **о** after **ш** and **щ**: **вещомъ**, **нѡлоущомъ**, **творѡщомъ**, **врѡщомъ**, **мѣньшомъ** (ChA Kraków, 7v; Kolessa 1923, 25);
- 8) **ѣ**, **ѹ**, **ж**, **ш**, **щ**, combined with **и**: **старѣи**, **вътылинциѣ**, **постыжиѣ**, **знѣищиѣ**, **нашѣ**, **нинешѣдѣи**, **вашѣ**, **осирѡтѣвъшѣ**, **сѣстарѣвъшѣ**, **бывѣи**, **тъщивѣишѣ**, **тейкоушиѣ**, **нѣидѡушиѣ**, **горниѣи**, **плѡчуѣи ѣ**, **нѣиѣ**, **мѡлаѣи ѣ**, **моуѣи**, **глѡуѣи**, **высаѣи**, **тылинциѣ**, **кажѣиѣ**, **одежѣи**, **нѣиѣ** (ChA Kraków, 4v, 5r, 5v, 6r, 6v, 7r, 7v; Kolessa 1923, 25);
- 9) **ѣ** instead of **ѡ**: **ѡѡѣ**, **ѡѡѣлѣ**, **паѡѣлѣ**, **паѡѣ**, **динаѡѡунѣиѣ**, **наѡѡѡѣиѣ**, **наѡѡунѣиѣ**, **ѡприѡѡиѣ**, **ѡѡѣ приѡѡѣиѣ**, **ѡѡѣиѣ ѣ ѡприѡѡиѣ**, **ѡѡѣиѣ ѡприѡѡиѣ**, **ѡѡѣиѣ ѣ прославѣиѣ** (ChA Kraków, 4r, 4v, 5v, 7r, 7v; Kolessa 1923, 25);
- 10) appearing of **ѡ** epentheticum: **ѡѡготовѣѣиѣ**, **благословѣѣиѣ**, **ѡѡѡѡѡѡѣиѣ**, **ѡѡѡѡѡѡѣиѣ**, **прѡтивѡѡѡѡѣиѣ ѣ** (Kolessa 1923, 25–6);

- 11) **д** drops out: **сѣлѣ, сѣлѣлѣ, сѣлѣтѣ** (ChA Kraków, 4v; Kolessa 1923, 26);
- 12) the sound **и** drops out, especially in the word 'write/писати': **писанѣя, ѡписанѣлѣ, писанѣ** (Kolessa 1923, 26);
- 13) hard **р** appears in the form **сѣлѣрѣнѣ оцѣлѣрѣ** (Kolessa 1923, 26);
- 14) **х** instead of **к**: **хрѣщенѣе, хрѣстѣхъ, хрѣстѣтѣ сѣ, хрѣстѣтѣ сѣ, хрѣстѣянѣ** (Kolessa 1923, 26);
- 15) **ж** instead of **жд**: **рѣжѣжѣнѣнѣ, дѣжѣ, нѣ бѣтѣ дѣжѣ, нѣжѣжѣнѣнѣ, рѣжѣжѣтѣ сѣ рѣжѣжѣнѣнѣ оцѣтѣ** (Kolessa 1923, 26);
- 16) **ж** instead of **з**: **нѣжѣнѣго, оцѣжѣлѣ, оцѣжѣ, жѣлѣзѣнѣ** (ChA Kraków, 4v; Kolessa 1923, 26);
- 17) the usual forms of the third declension of the masculine singular in **-овѣн, -евѣн**: **тѣлѣо-ѣевѣн, тѣлѣо-ѣѣевѣн, господѣевѣн, корнѣлѣовѣн, павлѣовѣн, сѣлѣевѣн** (ChA Kraków, 6r, 6v, 7r; Kolessa 1923, 26);
- 18) forms of the second declension of masculine pronouns and numerals **-ого**: **нѣкого, всѣкого, єдинѣного** (ChA Kraków, 4r, 6v; Kolessa 1923, 26);
- 19) forms of the pronoun of the third declension: **сѣбѣ, тобѣ** (ChA Kraków, 6v, 7r; Kolessa 1923, 26);
- 20) the ending of the third person singular and plural verbs with ending **-тъ**: **жѣнѣоцѣтъ, стрѣнѣтъ, оцѣнѣтъ, повѣлѣвѣтъ, вѣнѣтъ, вѣсѣдѣтъ, трѣбѣтъ, нѣсѣлѣкѣнѣтъ, глѣтъ сѣ, бѣдѣтъ, нѣлѣлѣнѣтъ, кѣжѣтъ, нѣнѣтъ** (ChA Kraków, 5r, 6r, 7r, 7v; Kolessa 1923, 26);
- 21) the pronoun **сѣ** before the verb: **нѣлѣжѣ сѣ сѣнѣшѣн тѣ** (Kolessa 1923, 26);
- 22) forms of the imperfect form of the verb **-шетъ, -хѣтъ** instead of **-ше, -хѣ**: **нѣбѣлѣхѣтъ, лѣлѣлѣхѣтъ нѣ, влѣлѣлѣхѣтъ, бѣлѣхѣтъ** (ChA Kraków, 6v; Kolessa 1923, 26).

## Composition and structure of the content of the codex

The study of the composition and structure of the content of the *Apostolus Christinopolitanus* showed that the manuscript consists of the main and additional texts. The main part is united by the Acts and Epistles of the Apostles, which belong to the New Testament books of the *Bible*. Additional texts are comments and marginal records that do not directly relate to the history of its usage.

### Main text

Analysis of the content of the main part proved that the manuscript now consists of 20 incomplete books of the *Acts and Epistles of the Apostles*. First of all, it is worth noting that six General Epistles have been completely preserved: the apostles of James, the second of Peter, John and Jude. Among the 14 Epistles of Ap. Paul, nine are presented fully: to the Romans, the second to the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, the first to the Thessalonians and the Jews.

The largest lacuna in the text is found in the book of the *Acts of the Apostles*, which, in fact, begins the codex. It lacks three passages of Act 1,1–9,27; 18,15–28; 28,14–25. The Acts of the Apostles are now contained in three parts of the *Apostolus Christinopolitanus*: Kyiv – Act 9,28–13,5 (ChA Kyiv, 1r–8v), Kraków – Act 13,5–

20 and 15,29–16,4 (ChA Kraków, 4r–5v) – and Lviv – Act 13,20–15,29; 16,4–18,14; 19,1–28,13; 28,26–31 (ChA Lviv, 1r–6v, 11r–40r). Comparatively fewer losses are recorded in other books. Thus, the passage I Pt 2,13–25 is missing in the First Epistle of Peter, the First Epistle of Paul to the Corinthians – I Cor 7,29–36; 14,22–31, and in the Second Epistle to the Thessalonians – II Th 2,4–14. In the First Epistle to Timothy, I Tim 6,3–21 is missing, in addition, the first and second halves of this book are in the Lviv part – I Tim 1,1–4,8; 5,5–6,2 (ChA Lviv, 7r–8v, 286v–291v), and the middle one is contained in the Kraków one – I Tim 4,8–5,4 (ChA Kraków, 6r–6v). In the Second Epistle to Timothy, the second half is missing – II Tim 2,5–4,22. The first half of this epistle is in the Lviv part – II Tim 1,1–10 (ChA Lviv, 10r–10v) and the Kraków part – II Tim 1,10–2,4 (ChA Kraków, 7r–7v). The Epistle to Titus and Philemon is completely lost.

So, today the codex in its three known parts consists of: Act 9,28–18,14; 19,1–28,13; 28,26–31; Iac 1,1–5,20; I Pt 1,1–2,12; 3,1–5,14; II Pt 1,1–3,18; I Io 1,1–5,21; II Io 1,1–13; III Io 1,1–15; Iud 1,1–25; Rm 1,1–16,24; I Cor 1,1–7,28; 7,37–14,21; 14,32–16,24; II Cor 1,1–13,13; Gal 1,1–6,18; Eph 1,1–6,24; Phil 1,1–4,23; Col 1,1–4,18; I Th 1,1–5,28; II Th 1,1–2,3; 2,15–3,18; Hbr 1,1–13,25; I Tim 1,1–6,2, and II Tim 1,1–2,4.

The exposition of the text of the *Apostolus Christinopolitanus* is presented sequentially according to books from the first – Acts of the Apostles to the twentieth – the Second Epistle to Timothy. Each Epistle is preceded by prefaces with a list of their chapters, before the Epistles of Ap. Paul's biography, the chronology of preaching, a list of the author's epistles, detailed characteristics of their content and sources, and under the text of his epistles – concluding clauses for the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews and First Timothy, and there is also the Euthalian Apparatus.

For a better understanding of the structure of the content, I provide below a complete list of the texts of the main part, which reconstructs the sequence of their placement until the time when the codex was dispersed into the Kyiv, Kraków, and Lviv parts. The existing and lost parts of the text are detailed, the original titles, inceptits and explicits are written down, and a bibliography of their publications is provided.

List of texts of the main part of the *Apostolus Christinopolitanus*:

Acts of the Apostles.

Act 1,1–9,27 is lost.

Act 9,28 without beginning – Act 13,5 (ChA Kyiv, 1r–8v).

*Incipit* (f. 1r): **НДЪРЗОЦІА ОНІМНН ГЯ ІІА. ГІА/ШЕЖЕ НСЪТАЗШЕСА СЪАЛННЪ. ОНІ/ЖЕ НАУННАХУ  
ОЦЕНТНН.**

*Explicit* (f. 8v): **НЕЪІВЪША ВЪСАЛННННТЪ. / ПРОПОВѢДА СЛОВО БЖЬЕ. ВЪЗЪНУІ/ЩНХЪ ННДЕНСЪХЪ.  
ННЦАСТА**

Publication: Heppener et al. 1969, 126–7 (photocopy of the f. 4r); Hnatenko 2012a, 105–20 (photocopies of the ff. 1r–8v); Hrunskiy & Kovalov 1941, 257–8 (Act 9,36–42); Kochubynskiy 1876, 194–5 (Act 9,28–31); Kochubynskiy 1892, 234–5 (Act 9,28–42); Kolessa 1923, 48 (photocopy of the f. 6v); Maslov 1910b, 240, 244–69 (Act 9,28–13,5, commentaries and photocopy of the f. 6v); Simovych 1932, 107–8 (Act 11,26–30); Voloshchenko 2021b, 690 (Act 13,5).



Act 13,5–20 (ChA Kraków, 4r–4v).

*Incipit* (f. 4r): **нѡана слоу҃гоу. прошедьши же о/стровъ допиѡа. обрѣтостѣ нѣкого / вълѣва. лѣжа  
пѣрѣа жидовина.**

*Explicit* (f. 4v): **празоръ / сѣмъ изъяснъ въземли ханаонѣтѣ. / въселены въземли нхъ.  
нпоуѣты**

Publication: Voloshchenko 2021b, 689–90 (Act 13,5–6; 13,20).

Act 13,20–15,29 (ChA Lviv, 1r–6v).

*Incipit* (f. 1r): **рѣхъ сътъ лѣтъ нпятидесятѣ да/съ нмъ соудни досамоула пѣрѣа.**

*Explicit* (f. 6v): **въложити / вѣмъ таготѣ. рѣвѣ снхъ нощѣ/нхъ. оудалиа тѣа ѡтрѣбъ не**

Publication: Kaluzhniatskyi 1896, 30–6; Syrku 1895, CXCI (Act 13,42–50); Voloshchenko 2021b, 690 (Act 13,20; 13,29).

Act 15,29–16,4 (ChA Kraków, 5r–5v).

*Incipit* (f. 5r): **примѣннѣ. нѡкрѣе. нощавае/ннѣ. нѡлѣбодѣианѣ. ѡиенхъ/же сѣе  
сѣлѣдище добро сътвори/ти нмѣте. съдрави боудѣте.**

*Explicit* (f. 5v): **вѣдахоу бо вси оца нго / нко елннѣ бѣ. нгда же прохъ/жастѣ грады.  
пѣдиашѣ нмъ.**

Publication: Voloshchenko 2021b, 689, 690 (Act 15,29; 16,4).

Act 16,4– Act 18,14 without end (ChA Lviv, 11r–16v).

*Incipit* (f. 11r): **хрннѣи оуѣныа нареуѣианѣ ѡапѣ. / нстарѣцѣ соуцнхъ вѣнѣрѣлѣ.**

*Explicit* (f. 16v): **аще оуѣо неправада нѣкая была. / ли овида злая ѡниден. пословоу**

Publication: Kaluzhniatskyi 1896, 37–43.

Act 18,15–28 is lost.

Act 19,1–28,13 without end (ChA Lviv, 17r–39v).

*Incipit* (f. 17r): **бѣже соуцнхъ. аполѣсоу вѣкори/нѣ. павлоу прошедьши вѣишъ/нианѣ страны.**

*Explicit* (f. 39v): **пѣвѣхоу дѣи / три. нѡтоудѣи пѣшедьше. при/стахоу вѣригнѣнѣ.**

**поудниноу**

Publication: Kaluzhniatskyi 1896, 44–68; Simovych 1932, 108–9 (Act 28,1–10).

Act 28,14–25 is lost.

Act 28,26 without beginnig – Act 28,31 (ChA Lviv, 40r).

*Incipit* (f. 40r): **рѣцѣ слоухъ оуслѣишѣ. ннѣмѣте рѣ/зѣмѣти. нвѣдаще вѣдѣте ннѣмѣте  
/ вѣдѣти.**

*Explicit* (f. 40r): **проповѣдиа црѣвѣе бѣ/нѣ. нощѣи нѣже огнѣ нѣ хѣтѣ. сѣвѣсѣмъ дѣ/рѣновѣиѣмъ  
нѣвѣзѣрѣнѣно.**

Publication: Kaluzhniatskyi 1896, 69.



Introduction to the General Epistles.

**пРѢДЪСЛОВІЕ СЪБОРНЪИМЪ ПО/СЛАВННІЕМЪ** (ChA Lviv, 41r–42r).

*Incipit* (f. 41r): **ИМѦИМЪ ИМѦИ СЪЛѢЩЕМЪ. / НЕБОИЗНАНО. ИМѦИ ИЖЕ АЗЪ / ТРОЦДЪИ  
НАУНИИЩА**

*Explicit* (f. 42r): **КОЦПНОЖЕ ИСВѢДѢ/ТЕЛЪСТВНІЕМЪ РАЦЛѢРНО ѿСОЦ/ДЪ СЪТВАРАИ.**

Epistle of James (ChA Lviv, 42r–52r).

**НАПІСАННѦ. И/ІАКОВАІА ЕПІСТОЛНІА.**

*Incipit* (f. 42r): **ПОИЕЖЕ СІМЪ ИІАКОВЪ СІЮ ПИ/ШЕТЬ РАСТІАНИЕМЪ. ѿОБО/Ю НАДЕСАТЕ КОЛѢНОЦ.**

*Explicit* (f. 42v): **ОСТА/ВЛЕННІЕ ГРѢХОВЪ. ИТАКО КОНЬ/УАВІАЕТЪ ЕПІСТОЛНІУ:**

**ГЛА/ВЫ ИІАКОВАІА ЕПІСТОЛНІА.**

*Incipit* (f. 42v): **Ѧ ОУПѢНИ НВѢРЪ НЕСОЦІАНАНѢ. И/ОСЫЛѢРЕНѢ МОЦДРОСТИ КЪБѢТЪИМЪ.**

*Explicit* (f. 43v): **Ѧ ІАКО ПОСЛОЦЖИТИ ПО/ДОБІАЕТЪ СІСЕННІИ ИСКРЪНІАГО.**

f. 43v:

**ІАКОЖЕ БОСЕ ИИРЪСТИИ УЛѢЦИ ВЪСЪ/ПИСАНИ НХЪ ЖИЗНЪИХЪ. ИИЕ/НЪ СВОИИ СІНЪИИ  
НАИЛѢНІАТІ/СА ЛІБЕАТЬ. ТАКО НАПІИ ВЪНАУА/ТЪЦѢХЪ СЪПИСАНИИ СВОИХЪ. РА/БИ ЕА ІѢ ХІА НАИЛѢ-  
НИАТИСА ЛІТАТЬ / РАЦОЦЛѢТНЕБЫ ІАКО ДРОЦИ НУИЖИ / ТВОРАТЬ ЕПІСТОЛНІУ СІЮ ИІАКОВАІУ. /  
ІАКОЖЕ РЕУЕ ВСЕВНИ ВЪЦІРКВАНѢИ ПОВѢТИ:**

Iac 1,1–5,20.

*Incipit* (f. 43v): **ІАКОВЪ БОЦ ІГОЦ ІѢ ХІОЦ РАБЪ. / ОБѢИ НАДЕСАТЕ КОЛѢНОИ**

*Explicit* (f. 52r): **СІСЕТЬ ДШІУ / ѿСЫЛЪТИ. ИПОСКРЪНЕТЬ ИНО/ЖЫСТВО ГРѢХОВЪ.**

Publication: Kaluzhniatskyi 1896, 73–9.

First Epistle of Peter (ChA Lviv, 52r–61v).

**ПІСАННѦ / ПЕТРОВА ПОСЛАВНІА ПЕРВАІАГО.**

*Incipit* (f. 52r): **ПОИЕЖЕ ПЕТРЪ СОЦІИМЪ ИИДЕОМЪ / ВЪРАСТІАНИИ. НЕВЪВШНІМЪ ХІА/СТІАНОМЪ.**

*Explicit* (f. 52v–53r): **ДАСЛОВО // ВЪДАДАТЬ СОЦДНИ. ИТАКО КОНУАВА/ІЕТЪ ЕПІСТОЛНІУ.**

**ГЛАВЫ ЕПІНІА. Ѧ. ИЖЕ ОХІѢ.**

*Incipit* (f. 53r): **Ѧ ОПАКЪ БЫТИИ ПОХѢ. ПОУПѢНИ / ИИПАСТИИ ПОСІСЕНИ НВѢРѢ.  
ПРОПО/ВѢДАНѢ ПРІІКЪНЕ**

*Explicit* (f. 53v): **Ѧ ІАТВА ОСЪВЪРШЕННИИ ВѢРОЦІИЩІМЪ.**

**ПЕТРОВА ЕПІСТОЛЫ ПЕРВАІА [I Pt 1,1–2,12 without end].**

*Incipit* (f. 53v): **ПЕТРЪ АПІА ІѢ ХІѢ. ИЗБІРА/НОМЪ СЪШЫЛЪЩЕМЪ. РА/СТІАНИИ ПОНОЦ**

*Explicit* (f. 56v): **ХОЦЛАТЬ ВЪ ІАКЫЦЛОДѢИ. / ѿДОБРЪ ДѢЛЪ ВИДѢВЪШЕ ПРО**

Publication: Kaluzhniatskyi 1896, 80–2.

I Pt 2,13–25 is lost.

I Pt 3,1–5,14.

*Incipit* (f. 57r): **Такоже нженъ повиннѣтсѧ / ѡцжѣмъ своимъ. да нже протѣ/вѣтсѧ словоцъ.**

*Explicit* (f. 61v): **цѣ/лочѣте себѣ лобъзаниѣмъ ѡбъ/вѣ. ѡнрѣ всѣмъ. нже охѣ нѣѣ аминь.**

Publication: Hrunskiy & Kovalov 1941, 254–7 (I Pt 4,1–5,14); Kaluzhniatskyi 1896, 83–7.

Second Epistle of Peter (ChA Lviv, 61v–68v).

**наѡанѣ пѣ/тровъ епистолѣ. вторѣ.**

*Incipit* (f. 61v): **Понѣже снѣ пакы сѧмъ пѣтрѣ послѣ/лиѣтъ. вѣровавшѣмъ оуѣ.**

*Explicit* (f. 62v): **нѣѡ/пастѣ ѡѡцѣ вѣрѣ н тако конуѣмъ / епистолѣ.**

**Главы пѣтровъ епистолѣ.**

*Incipit* (f. 62v): **ѡ Оуѡаннѣ вѣрѣмъ. дѣлы н цѣсто/виномъ. добрыѣ дѣтелѣ. оуѡва/ниѣмъ боуѡцѣмъ бѣгъ.**

*Explicit* (f. 62v): **ѡ Ико подобѣтъ готовѣтсѧ. всѣмъ / добрымъ дѣтелымъ.**

**пѣтровѣ е/пистолѣ ка-ѡолнѣмъ. ѡ. [II Pt 1,1–3,18].**

*Incipit* (f. 63r): **Снѡмъ пѣтрѣ рабѣ напѣ ѡ хѣ/вѣ. клѣуѣмъ вѣравъ/номъ уѣстаномъ вѣромъ сѣмъ.**

*Explicit* (f. 68v): **н/раѡцѣмъ гѣ нашегѣ нѣсѣ ѡ хѣ. то/ѡцъ слава. ннѣнѣ. нвѣдѣн вѣкомъ аминь.**

Publication: Kaluzhniatskyi 1896, 88–92.

First Epistle of John (ChA Lviv, 68v–78r).

**напѣнѣ ѡѡновъ епѣлѣ. ѡ. ка-ѡолнѣ.**

*Incipit* (f. 68v): **Понѣже сѧмъ нѡанъ наѡ<sup>ѣ</sup> свѣгѣлнѣ. сѧмъ н снѣ послѣ/лиѣтъ.**

*Explicit* (f. 69r): **нѣѣ истиннѣ. н да тоѡцъ поработѣ/мъ. н дахрѣмъ ѡнѡмъ.**

**Главы нѡанѣ/вѣ епистолѣ первѣ.**

*Incipit* (f. 69r): **ѡ Свѣгѣлнѣ боуѡсловѣствнѣ хрѣстовѣ**

*Explicit* (f. 69v): **ѡ Внѣнѣ. вѣѡмѣтѣннѣ бѣсѣмъ уѣстѣ.**

**ѡѡновѣ епистолѣ первѣ [I Io 1,1–5,21].**

*Incipit* (f. 70r): **ѡже бѣ нѣпѣрѣ. ѣже слышѣ/хомъ. ѣже вѣдѣхомъ оуѡ/мъ своимъ.**

*Explicit* (f. 78r): **Чѣдѣѣ ѡѡ / хрѣмѣтсѧ ѡтрѣбъ. аминь.**

Publication: Kaluzhniatskyi 1896, 93–100.

Second Epistles of John (ChA Lviv, 78v–79v).

**Напѣнѣн епистолѣ. вторѣ.**

*Incipit* (f. 78v): **Снѣ нко старѣцѣ пишѣтъ. гѣѣннѣ уѣдомъ нѣѣ. / раскѣшлѣннѣ**

*Explicit* (f. 78v): **ннѣлѣ/тѣ цѣловѣннѣмъ. н тако конуѣмъ епѣ/столѣ.**

**ГЛАВЫ ИОАННОВЫ ЕПІІА. ВТОРОЕ.**

*Incipit* (f. 78v): **Ѣ ПОПРАШЕНИИ ОПРАВѢТЬ ЖИТИИ. ВЪЛНѢВН БЖІИ. / ВѢРОИ БЛГОУТѢНОИ.**  
**НЕПРѢЛОЖНОИ.**

*Explicit* (f. 78v): **Ѣ ОБѢЩАНИЕ ПРИШЕСТВІЯ ЕГО. ОЦПВАННИ / НАПОЛЪЗО.**

**ИОАННОВА ЕПІСТОЛІА. Ъ. [II Io 1,1–13].**

*Incipit* (f. 79r): **СТАРЦЬ НЗБРАНѢН ГДЫНИ. / НУАДОМЪ ІСА. ІАЖЕ АЗЪ ЛІБЛЮ.**

*Explicit* (f. 79v): **ЦѢЛОУЮТЪА УАДА СЕСТРЫ ТВОЕЯ. / НЗБРАНЪА АМІНЬ.**

Publication: Kaluzhniatskyi 1896, 101–2.

Third Epistles of John (ChA Lviv, 80r–81r).

**НАПІСАНІЕ ИОАННОВЫ ЕПІСТОЛІѢ ❖**

*Incipit* (f. 80r): **ИПРВѢ ІЕЖЕ ПРИСЛАІЕТА ІЕГО. СВѢДѢТЕЛѢ ТВО/ІСА ВѢЛИИ.**

*Explicit* (f. 80r): **ИИВѢДѢ/ТИ БЖІ. ДИМИТРИАЖЕ СЪСТАВЛЯІЕТА. СВѢДѢТЕЛѢ ТВОЦА.**

**ГЛАВЫ ИОАННОВЫ ЕПІСТОЛІѢ ❖**

*Incipit* (f. 80r): **Ѣ ІАТВА ОСЪВѢДШЕНИИ. ИПОХВАЛѢ. ОИПОВѢДАННИ. / СТРАННОЛЮБИЯ БРАТИИ ХІА**  
**РАДН.**

*Explicit* (f. 80r): **Ѓ ОПРИШЕСТВИИ ІКНІМЪ ВЪКОРѢ НАПОЛЪЗО.**

**ИОАННОВА ЕПІІА. Ѓ. [III Io 1,1–15].**

*Incipit* (f. 80r): **СТАРЦЬ ГАНІЕВН ВЪЛІБЛІЕНО/МО. ІЕГОЖЕ АЗЪ ЛІБЛЮ ВЪН/СТИМО. ВЪЛІБЛІЕНЕ**  
**ОВІСІМЪ.**

*Explicit* (f. 81r): **МН/РЪ ТОБѢ. ЦѢЛОУЮТЪА ДРОУЗН. / ЦѢЛОУН ДРОУГЪ. НАМІКІА АМІНЬ.**

Publication: Kaluzhniatskyi 1896, 103–4.

Epistle of Jude (ChA Lviv, 81v–84r).

**НАПІСАНІЕ ИИДОВЫ ЕПІСТОЛІА.**

*Incipit* (f. 81v): **СИИ ЕПІСТОЛІИ ПИШЕТА. ВѢРОВАВЪШІМЪ ОЦЖЕ. РА/ЗМЫШЛІЕНІЕ ЖЕСЕ.**

*Explicit* (f. 81v): **ИБО ИМНХАНАЪ АРХІГГЕЛЪ. НЕПОТАРІѢ ХОУАЪ 'ДНИВОНА,**

**ГЛАВЫ ИИДОВЫ ЕПІСТОЛІА.**

*Incipit* (f. 81v): **Ѣ ОБЪНИКІАНИ ИДХВНѢ ВѢРѢ. ЗАНАНТЪЕ НЕУЫСТНВЫХЪ / Ѣ НАИБІДѢНЦЪ МОУЖЪ.**

*Explicit* (f. 82r): **Д ІАТВА ОКЕНХЪ ВЪТІИ. ИДВЪЗНОВЕНІЕ УТѢ СЪЛІАВОСЛО/ВЫТВЫІМЪ БЖІІЕМЪ.**

**ИИДОВА ЕПІІА [Iud 1,1–25].**

*Incipit* (f. 82r): **ИИДА ІѢ ХІОВЪ РАЕЪ. БРАТЪЖЕ И/ІАКОВЛЪ. ОЦІЕНЪМЪ БІІЪ ОЦА/МЪ ІѢ ХІМЪ.**

*Explicit* (f. 84r): **ДЪ/РЖАВА ПОБІАСТЪ. ПРѢЖЕ ВѢКА И/НЪІНѢ. НЕВЪСА ВѢКЪ. АМІНЬ.**

Publication: Kaluzhniatskyi 1896, 105–7, photocopy of the f. 82r; Kolessa 1923, 47 (photocopy of the f. 82r).

## Introduction to Pauline Epistles.

сѡ. ѿ. пацѡ / апѡ прѣдѣ / уинаѡ кнѡ / гаѡ снѡ / ѡ (ChA Lviv, 84r–84v).

*Incipit (f. 84r): Днѣвнѡлоц ѡуѣнни нтѣщинни. днѣвѣа твоѣи / лнѣвн оуѣ уѣстанын.*

*Explicit (f. 84v):* **НА/УННАЯ ОУБО БЕСѢДОУ СЯДЕ. ИЛИКОЖЕ ИСТИННАЯ ЕСТЬ. ПОВѢ/СТАСТВОУ** ❖

Publication: Kaluzhniatskyi 1896, XXII–III.

Second Pauline Word (ChA Lviv, 84v–85r).

*Incipit (f. 84v):* ПѢВЪ АПѢ ЖИДОВИНЪ БѢ РОДЪ. / ѠКОЛѢНА ВЕРНИЦИНОВА. ВЕСНИЖЕ ФАРИСѢИ.

Explicit (f. 85r): **УЧИТЕЛѢСТВА СЪТВОРИТЫЯ ѿСТОЦПИТИ. ИЛИ ДОСТОИНОУ / СѢТЬ ДИПНИЛОУТЬ  
ЗАХѢОУ ВѢРОУ.**

Third Pauline Word (ChA Lviv, 85r–85v).

*Incipit (f. 85r):* Приишеже павелъ ѿстѣ оуцтелѣ епистолниа. вѣтовѣ/ша оустрышиса  
наживоущиа вѣдѣшасѣ.

*Explicit (r. 85v):* ѿУЧЕНІЕСТВО. НОВОДОУ ОГРАЖЕНІ БЫВЪШЕ. НЕДЕН/ЖНО ОУТВЪРЖЕНІЕ ВЪРЪ  
БЪДШІМ ДАНОСАТЬ ❀

Fourth Pauline Word without end (ChA Lviv, 85v).

*Incipit (f. 85v):* Полѣтеже нѣкои<sup>ѣ</sup> въ нрѣмѣхъ пакы ндѣ павьлѣ. / хотѣ видѣти петра.

*Explicit* (f. 85v): ПАВЛА. / ПЕТРОВИЖЕ ДОНДЕ НИДЕЯ ОУИТИ. ОНОГЫЖЕ ГРАДЫ

List of 14 Pauline Epistles without beginning (ChA Lviv, 86r–87v).

*Incipit (f. 86r):* УЕННІЕ ОѢ. НПАУЕЖЕ ѿЕСТЕСТВЕННѢ ПОЛЫ/ШІЕННН НПОКАЗАННІЕ. ТѢЛДЖЕ

*Explicit (f. 87v):* **спрѣхнѣху вѣсть. прѣ/бывѣху глѣбѣху. оуцѣху мѣху прѣтѣху.**

### Explanation of the Euthalian Apparatus (ChA Lviv, 87v).

*Incipit (f. 87v):* **СНЦЕ ВСА КНИГЫ ИЛОЦЕ. ОБРАЗЪ ВСАКОГО ЖИТІЯ НА/ВЪЗДРАЩЕНІЕ.**

*Explicit* (f. 87v): **ВЪСЛѢДЪ / ХОДАЩЕ УТЕННИ РАДИ НАПНШЕЛЪЖЕ АБЕ ПОПЪВѢЛЪ / СЕЛЪ СЛОВЕСЕ.**

History of Chronology of Paul's preaching (ChA Lviv, 87v–90r).

*Incipit (f. 87v):* ПОТРЕБНОЖЕ ѿН БѢ ВЫРАТЦѢ НАШ/ТН. ИЛѢ ꙗко проповѣданни павла.

*Explicit (f. 90r):* ꙗкоже прѣднъ списаѡ. лѣѣ. ѿ. ѿ. всѣхъ / ꙗже въсоупѣ лѣтъ. ѿ. ѿ. ѿ. нѣтъ лѣтъ. лѣ.

### Characteristics of the chapters.

ГЛАВОПОВІДАННЯ УТЕННІСЬ. КОЛИКО КИЖДО ЄПІСТО/ЛІНІ ГЛАВЪ НІМАТЬ. НІСВѢДѢТЕЛСТВОМІ НІГРАНЕСЬ  
(ChA Lviv, 90r–98r).

*Incipit* (f. 90r): ЧТЕННІЕ. ѿ. ГЛАВЪ. ІОѢ. / СВѢДѢТЕЛЬСТВИН / ШН. ГРАНЕСЪ. / ЧТЕННІЕ. ѿ. ГЛАВА. ѿ. ѿ. ѿ.

*Explicit (f. 98r):* **ВЪСКОЯ** **ЕПИСТО** / **ЛІЯ** **ПАВЛА** **АПЛА**. **НА**<sup>Ѹ</sup> / **ЩА** **НѢ** **КЪ** **НА**. **УАС** **ТЪ** / **НА**  
**РАЗДѢЛЕНІЯ** **УД** / **ВЛІЕНІЯ**.

Epistles to the Romans (ChA Lviv, 98r–135v).

**ГЛАВНЦЫ РИМЛЯНЫ/Я ЕПІСТОЛІА.**

*Incipit* (f. 98r): **Я ЄВАНГЕЛІСКОЄ ОУЧЕНІ/Є ПОСОЦІНХЪ. ВЪНѢОУ/ДОУ БЛГДТИ ХЪЫ.**

**ПОСОЦІ/ХЪ ВЪБЛГДТИ. ПООЦПА/НИИ. ПОЖИТИ ДХЪНѢ.**

*Explicit* (f. 99r): **ІѢ ОЛОЦЖЕЪ ІЕГО БЫВШИ/И НАВЪСТОКЪ ИНАПАДЪ. / ГРАНЕСЪ. ЛЖ.**

**ПРѢДЪСЛОВІЕ РИМЛЯНЫ/Я ЕПІСТОЛІА.**

*Incipit* (f. 99r): **ОНИ ПОСЫЛАЮТЪ ОКОРИ/Н-ѢА. НЕОЦНІЮЩЕ ВІДѢВЪ РИМЛЯНЪ.**

*Explicit* (f. 100r): **НЕВЪЗНОСИТИСА ИЛЪ. ПРІСЯЖЕНІЯ РАДН. / ТЕУЕ ПООЦУНЪ ОЦЛЪЛІСНОЦ.  
ІЗРІМЛЯНОМЪ ЕПІСТОЛІА ПАВЛА АПОСТОЛА [Rm 1,1–16,24].**

*Incipit* (f. 100v): **ПАВЛА РАБЪ ІЄ ХЪОВЪ. ЗЪВА/НЪ АПЛЪ. ОЛОЦУНЪ ВЪЕ/ВАГГЕЛІЕ БЖІЕ.**

*Explicit* (f. 135v): **БЛГДТЬ ГН НАШЕГО ІЄ ХЪА. СВѢСЛІ / ВАЛИ АЛИНЪ.**

Publication: G & G 2013, 28–9 (photocopies of the ff. 100v–101r); Kaluzhniatskyi 1896, XXIII–VII, 111–37; Simovych 1932, 109–10 (Rm 8,22–32); Yasinovska 2011a, 103, 119–20 (photocopies of the ff. 100v, 102r, 104v).

**ВЪРИМЛЯНОМЪ НАПІАНА БЪІ О/КОРИН-ѢА. ФІВІЕЮ СЛОЦЖЕНИ/ЦЮ. ГРАНЕСЪ. ІА. СТИХОВЪ. ІЖ.**  
[Clausula, f. 135v]

First Epistle to the Corinthians (ChA Lviv, 135v–170v).

**ПРѢДЪСЛОВІЕ КОРИН-ѢНИСЪНА / ЕПІСТОЛІА ПАРВІЯ.**

*Incipit* (f. 135v): **ОНИ ПОЦЦАЮТЪ ОАНИСІАГО ЕФЕ/СА. ВІДѢВЪ НХЪ ПАРВІЕ. ПОЦ/УНЪ.**

*Explicit* (f. 136v): **НАКАЗА СЛОВЕСА ПИШЕ/ТЬ. ПОПОДАРИИ СЪЫМЪ ПРѢТИТЬ. ИТАКО  
СЪ/КОМУАВІЮТЪ ПОСЛАНИЕ.**

**ГЛАВНЦЫ КОРИН-ѢНИСЪНА ПАРВІЯ ЕПІСТОЛІА.**

*Incipit* (f. 136v): **ОМНОЗѢХЪ ПРАЗЛУУНЪХЪ ГРѢСѢХЪ КОРИН-ѢІ/АНЪ. МНОГО ИСПРАВЛЕНІЕ  
ИЛАТЬ ЕПІСТОЛІА.**

*Explicit* (f. 137r): **ВЪПОДОВІЕ ВЪСТАЮЩІХЪ РАСТОМЪХЪ СѢМЕН. / ОНЦМѢНИНИИ ВЪСЛАВОЦ  
НЪЗНОЦ.**

**ІЗКОРИН-ѢНОМЪ ЕПІСТОЛІА. Я. [I Cor 1,1–7,28 without end].**

*Incipit* (f. 137v): **ПАВЛА ЗЪВАНЪ АПЛЪ ІЄ / ХЪЪ. ВОЛІЕЮ БЖІЕЮ.**

*Explicit* (f. 149v): **АЩЕЛИ ПОЖЕНИШИСА. / НЕСЪГРѢШИЛЪ ІЕСИ. НАЩЕ ПО**

Publication: Kaluzhniatskyi 1896, 138–46; Yasinovska 2010, 97 (photocopy of the f. 137v).

I Cor 7,29–36 is lost.

I Cor 7,37 without beginnig – I Cor 14,21 without end.

*Incipit* (f. 150r): **БЛІСТІ СВОЮ ДѢОЦ. ДОБРѢ ТВО/РИТЬ. ТѢЛЪЖЕ НВЪДАІАИ / СВОЮ ДѢОЦ.**

*Explicit* (f. 163v): **ВЪЗАКОНѢ ІЕСТЬ ШІМО. / ІІКО МНОІА ЗЫУНИСЪ. ПОЦСТА**

Publication: Kaluzhniatskyi 1896, 147–57.



I Cor 14,22–31 is lost.

I Cor 14,32 without beginnig – I Cor 16,24.

*Incipit* (f. 164r): **ѡѡ ПОВИНОУИТЬСѦ. НѢСТЬ БО / НЕСТРОЕНИИ БѢ НЪМНРОУ. ІА/КО ВЪВѢХЪ ЦРІВѦХЪ  
СѢТѦХЪ.**

*Explicit* (f. 170v): **ЛѢБЫ МОѦ СВѢѢМЪ ВѦ/МН. ОУѢ ІѢ АМННЪ.**

Publication: Kaluzhniatskyi 1896, 157–62.

**ПАВЛА АПѦ ЕПИСТОЛНІА ПЪ/РВАІА. КЪКОРИНѢОУМЪ. НА/ПІАНА БѢ ѿФНЛНПЪ. СТЕ/ФАННЪМЪ.  
НФОРТОУНАТЬ/МЪ. НАХАНИКЪМЪ. НТИМОѢ/ФЕНІА. УТЕННН. Ї. ГЛАВІЗНЪ. / Ѣ. ПОСЛОУШѢСТВІН. ІЗ.  
ГРАНЕСЪ. ѿ. н. ѿ. [Clausula, f. 170v]**

Second Epistle to the Corinthians (ChA Lviv, 171r–195v).

**СЫКАЗАННІА КОРИНѢОУСЪІА ЕПИСТОЛІА ВТОРІА.**

*Incipit* (f. 171r): **СНН ПОСЫЛАЮТЬ ѿМАКЕДОНІА. АМНН ЕПИСТО/ЛНІА ІЕСТЬ СЕ.**

*Explicit* (f. 171v): **НЪПОКАІАТІСѦ СЪГРѢШАЮЩІМЪ. НПОХВАЛІА/ІА СВѢРШАЮТЬ ЕПИСТОЛНІ.**

**ГЛАВІЗНЫ КОРИНѢОУСЪІА ЕПИСТОЛНІА ВТОРІА** [Another history on II Cor].

*Incipit* (f. 171v): **ВСЕ СЛОВО ІЕСТЬ ВЪЕПИСТОЛНН СЕБЕ РАДН. ПОСКО/РННѢХЪ.**

*Explicit* (f. 171v): **НПОДАТЬНѢ ДОБРО/ДѢТЕЛН. ПОГРДѢННН. НЛОУКАВІН ЛѢЖІХЪ АПѦ.**

List of the chapters II Cor.

*Incipit* (f. 171v): **Ѧ ПОХВАЛІЕННІЕ ПОМОЩН БЖІН. НАІЮЖЕ ОЦПЪ/ВАТН РЕУЕ.**

*Explicit* (f. 172r): **Ѣ ПРИГОТОВАННІЕ НАБОУДОУЩІЕ ІЕГО ПРІШѢСТВІЕ.**

**КЪКОРИНѢОУМЪ ЕПИСТОЛНІА ВТОРІА** [II Cor 1,1–13,13].

*Incipit* (f. 172v): **ПАВЛА АПѦ ІѢ ХѢОВЪ. ВОІЕЮ / БЖІЮ. НТИМОѢ/ФЕН БРА/ТЪ.**

*Explicit* (f. 195v): **НАЛѢБЫ БЖІА. / НОБЩЕННІЕ СѢГО ДХѦ. СВѢѢ/МН ВАМН. АМННЪ.**

Publication: Kaluzhniatskyi 1896, 163–79.

**КЪКОРИНѢОУМЪ ЕПИСТОЛНІА. Ъ. НАПІАНА БѢ ѿФНЛНПЪ. / ТИТЪМЪ НЛОУКОУ. УТЕННІА. / Д.  
ГЛАВІЗНЪ. Ї. СВѢДѢТЕЛЪ/СТВІЕ. ІѦ. ГРАНЕСЪ. Ѣ. н. Ѣ. [Clausula, f. 195v].**

Epistle to the Galatians (ChA Lviv, 195v–208v).

**СЫКАЗАННІЕ ГАЛАТЪІА ЕПИСТОЛІА.**

*Incipit* (f. 196r): **СНН ПОСЫЛАЮТЬ ѿРІА. ВІДѢВЪ НХЪ ПРѢЖЕ ПОУ/УНѢВЪ.**

*Explicit* (f. 196r): **НІЮЦЕ ПАКЪ О/БЫУАМЪ НАКАЗѢВЪ. ННЛОУУНѢВЪ НХЪ СВѢРША/ЮТЬ ЕПИСТОЛНН.**

**ГЛАВІЗНЫ ГАЛАТЪІА ЕПІЛІА.**

*Incipit* (f. 196r): **Ѧ ПОПРѢДЪПІАНИНН ПОВѢСТЬ. ОСВОЮМЪ ПРѢСТАВІЕ/НИН. НѢЖНДОВѢСТІА  
ПОІАВІЕННН.**

*Explicit* (f. 196v): **ІѢ ОТЫЛѢТАННІЕ ѿВЛѢКОУЩІХЪ НАОБРЕЗА/НИЕ. НОБРАЩЕННІЕ  
КЪНОВѢН ЖІЗНН ДОУХО/ВНѢ. ГРАНЕСЪ. Ѣ Ѣ Ѣ.**

**КЪГАЛИТОМЪ ПАВЛОВА ЕПІСТОЛІА** [Gal 1,1–6,18].

*Incipit* (f. 197r): ПАВЛА АПЛЪ НѢ ѿУЛѢКЪ. НН/УЛѢКЪМЪ НЪ ІѢ ХЪМЪ БІМЪ О/ЦЫМЪ.

*Explicit* (f. 208v): БЛГДТЬ ГН НАШЕГО / ІѢ ХЪА. СЪДХЪМЪ ВАШНМЪ. / БРАТНІЕ АМННЪ.

Publication: Kaluzhniatskyi 1896, 180–8; Simovych 1932, 110–11 (Gal 4,21–31); Yasinovska 2011a, 119 (photocopy of the f. 200v).

**КЪГАЛИТОМЪ НАПІСА ѿН/МЪ. УТЕНН. Ъ. ГЛАВНЗНѢ. / ІѢ. СЪВѢДѢТЕЛЪСТВНН. ІА. / ГРАНЕСЪ. ІСГ.**  
[Clausula, f. 208v].

Epistle to the Ephesians (ChA Lviv, 208v–222v).

**СЪКАЗАНИЕ ЕФЕССЫКЪМЪ ЕПІСТОЛІА.**

*Incipit* (f. 209r): ГНН ПОСЫЛАЮТЪ ѿНМЪ. НЕОЦВНДѢВЪ НХЪ. НЪ/СЛЪШАВЪ ОННХЪ.

*Explicit* (f. 209v): ѿЦАКАВЪМЪ ВСА СЛОВЕСЫ. НАСОТНОЦ. / НМЪТН БРАЖДОЦ. СЦЕ СЪКОНУАВІЮТЪ  
ЕПІСТОЛН.

**ГЛАВНЗНЪ ЕФЕССЫКЪМЪ ЕПІСТОЛІА.**

*Incipit* (f. 209v): ІА ОНЗБРАНИНН НАШЕМЪ. ІЕЖЕ ОХЪТЪ. НОВЪВОЖЕНН/Н. НСЪВЪРШЕННН.

*Explicit* (f. 210r): ІА ОБРАМЪ ВЪРОЦЖЕННН ОХЪТЪ СМЛѢ.

**КЪЕФЕССОМЪ ПАВЛОВА ЕПІСТОЛІА** [Eph 1,1–6,24].

*Incipit* (f. 210r): ПАВЛА АПЛЪ. ІѢ ХЪОВА. / ВОЛІЕМЪ БЖНІЕМЪ. СОЦІМЪ / ВЪЕФЕССЪ.

*Explicit* (f. 222v): БЛГДТЬ / СЪВѢСН. ЛНБЕАШНМЪ ГА / НАШЕГО ІѢ ХЪА. ВЪНЕНСТЫЛѢ/ННН АМННЪ.

Publication: Kaluzhniatskyi 1896, 189–97; Voskresenskyi 1908, 284–326 (Eph 4,9–6,24); Yasinovska 2008, 313 (photocopy of the f. 221v).

**КЪЕФЕССОМЪ НАПІСАНА БЪІ / ѿНМЪ. ТЦХНКЪМЪ. УТЕ/ННН. Ъ. ГЛАВНЗНЪ. ІА. СЪВЪ/ДѢТЕЛЪСТВН. Ъ.**  
**ГРАНЕСЪ. / ІА. Н. ІѢ.** [Clausula, f. 222v]

Epistle to the Philippians (ChA Lviv, 222v–232r).

**СЪКАЗАНИЕ ФІЛІППННННЪМЪ ЕПІСТОЛІА.**

*Incipit* (f. 222v): ГНН ПОСЫЛАЮТЪ ѿНМЪ. ВНДѢВЪ НХЪ ВЫСОЦ/ПЪ НННѿУНВЪ.

*Explicit* (f. 223r): НННКАКАВЪМЪ ПІАКЪ ОБЪ/УАМЪ СВОМЪ. СЦЕ КСОНУАВІЮТЪ ЕПІСТОЛНН.

**ГЛАВНЗНЪ ФІЛІППННННЪМЪ ЕПІСТОЛІА.**

*Incipit* (f. 223r): ІА ПОХВАЛА ОДОБРОДѢТЕЛН ФІЛНННННЪ. НМЪТВА / СЪВЪРШЕНА.

*Explicit* (f. 223r): Ъ ПРНІАТНІЕ ПОСЛАНЪМЪ ІЕМОЦ СЛОЦЖЕБЪ.

**КЪФІЛІППНОМЪ ПАВЛОВА ЕПІСТОЛІА** [Phil 1,1–4,23].

*Incipit* (f. 223v): ПАВЛА НТНМО-ѿ-ЕН РАБА / БА ІѢ ХЪОВА. ВСѢМЪ СЪТЪ/МЪ. ОХЪ ІѢТЪ.

*Explicit* (f. 232r): БЛГДТЬ ГА НАШЕГО ІѢ ХЪА. СЪДОЦ/ХЪМЪ ВАШНМЪ. АМННЪ.

Publication: Kaluzhniatskyi 1896, 198–203; Yasinovska 2016, 589 (photocopy of the f. 231r).



Second Epistle to the Thessalonians (ChA Lviv, 250v–254v).

**СЫКАЗАНИЕ ФЕСАЛОУСКИЯ ВТОРЫЯ ЕПИСТОЛІА.**

*Incipit* (f. 250v): **СНИ ПОУЩАЮТЬСЯ ѿНІА. АВИНА ЕПИСТОЛІА ІЕСТЬ / СН. ДРОУЖИ ПСЕЛОУНИАНІЕ.**

*Explicit* (f. 251r): **ЦѢЛОВАНИЕ СВОЕЮ РОУКОЮ НАПІА/ВЪ. ІЕЖЕ СН ЗНАМЕНІЕ ВЪСѢХЪ ЕПИСТОЛІАХЪ СЫКАЗА.**

**ГЛАВНЗНАХЪ ФЕСАЛОУСКИЯ ВТОРЫЯ ЕПИСТОЛІА.**

*Incipit* (f. 251r): **Ѧ ПОХВАЛА ОФЕСАЛОУНИКНИХЪ. ВѢРЫ ИЛЮБВЕ. И ТЕРПѢ/НИИ ВЪУТѢНИА. И ИЛТВА ОКОНУАНИИ НХЪ СЛА/ВНѢ. ВЪСЛАВѢ ХЪѢ.**

*Explicit* (f. 251r): **Ѧ ИЛТВА ОМНОРОУ. ИЖЕ ѿХЪІА.**

**ІКЪ ФЕСАЛОУНИКНОУ ВТОРАЯ / ПАВЛОВА ЕПИСТОЛІА** [II Th 1,1–2,3 without end].

*Incipit* (f. 251v): **ПАВЛА ПСЕЛОУАНЪ ИТИ/МОУ-СН. ЦРІВН СЕЛОУНЪ/СТѢН. ОБОУѢ ПОЦН НА/ШЕЛА.**

*Explicit* (f. 252v): **ДАННІСТОЖЕ / ВАСЪ ПРѢЛЫТИТЪ. ИИ ПОІЕДІ/МОЛОУЖЕ ІКОВАРСТВОУ. ІАКО А/ЩЕ НЕПРИДЕТЬ ОУСТОУПІЕНІЕ**

Publication: Kaluzhniatskyi 1896, 216–17.

II Th 2,4–14 is lost.

II Th 2,15 without beginnig – II Th 3,18.

*Incipit* (f. 253r): **СА ИМОУУСТЕ. АЩЕЖЕ АИ СЛО/ВЫА. АЩЕЖЕ АИ ЕПИСТОЛІ/ІА НАШЕИ.**

*Explicit* (f. 254v): **БЛГДТЕ ГИ НАШЕГО ІѦ ХЪА. / СВѢСЛИ ВАИИ АИИИ.**

Publication: Kaluzhniatskyi 1896, 218–19.

**КЪ ФЕСАЛОУНИКНОУ ВТОРАЯ. / НАПІСАНА БЪІ ѿА-ФИНЪ. УТЕНІ/ІЕ ІЕДИНО. ГЛАВНЗНАХЪ. Ѧ. ГРА/НЕСЪ. РѦ.** [Clausula, f. 254v].

Epistle to the Hebrews (ChA Lviv, 254v–285r).

**СЫКАЗАНИЕ ЕВРЕИНСКИЯ ЕПИСТОЛІА.**

*Incipit* (f. 254v): **СНИ ПОУЩАЮТЬСЯ ѿНТАЛІА. АВИНА ЕПИСТОЛІ/ІА СН. ПОИЕЖЕ ЖИДОВЕ СТОАХОУ ВЪЗАКОУѢ.**

*Explicit* (f. 255r): **ХЪІА ДѢЛА ТЕРПѢНИЕ. И ПРИМОУДНВЫА УТИТИ / ПОПЫ. СВѢАШАЮТЬСЯ ЕПИСТОЛІИ.**

Second Introduction.

*Incipit* (f. 255r): **ЕПИСТОЛІАЖЕ ІКЪ ЕВРЕОУ. ІАНИИІАІЕСТЬ ІАКО / НѢСТЬ ПАВЛОВА. ЗАОБРАУ.**

*Explicit* (f. 255v): **ДАСАМЪ ОУЕО СВѢАРИАВОИ ВЪАУЦЕХЪ. АІЕЖЕ О/ПЕТРОВѢ УАДИ ВЪОБЕРЪЗАНИЕ.**

Third Introduction.

*Incipit* (f. 255v): **Ѧ ПОИЕЖЕ ОБЪЩЕНЫЕ ПРОПОВѢДАНИЕ. ПОУУНИИ / БѢШИ ИЖЕ ѿИИДЕН. ІАКО ОУСТОУПІЕНІЕ ОУУНТИ**

*Explicit* (f. 256r): **МОГОУ КРАТЫ ПІАТИ ИИНО МОГО. КАЖЕТЪ НЫПА/ВЛОВѢ БЫТИ ЕПИСТОЛІИ СЕ. ИИКОЖЕ ИЛАТА ПОУЪ/ТЕНІЕ ІЕН.**

**ГЛАВНЪИ ЕВРЕЙСКЪИ ЕПИСТОЛИ.**

*Incipit* (f. 256r): **Ѿ БѢСЛОВЫЕ Х҃О. ВЪСЛОВОУ ОЦА НОВАСТА. НАДЪ ВСѢМІ. / СЪОУЩЕННІЕМЪ  
СЛАВНЫХЪ. ѾНІЕМЪ ВЪЗІДЕ / ВЪНБѢСНОМУ СЛОВОУ.**

*Explicit* (f. 257r): **ІСѢ МЛ҃ТВА КЪБѢ ОВЪВОЖЕННІИ ВЪ/ДОБЛІДѢТЕЛѢ. ПОСМОТРЕННІИ/Н. ГРАНЕСѢ. О҃.**  
**КЪЕВРЕОМЪ ПАВЪЛОВА ЕПИ/СТОЛИИ** [Hbr 1,1–13,25].

*Incipit* (f. 257v): **МНОГОУЧАСТНО. МЛ҃НО/ГОРАСЛУШАНО. ДР҃ВЛЕ / БѢ ГЛАВЪ ОЦА ПР҃ІКЫ.**

*Explicit* (f. 285r): **ЦѢЛОУТЬ ВЪСОЦННІИ ѾНТА/ЛИИ. / БЛ҃ГДѢ СЪВѢЛИ ВАКИ АКИНѢ.**

Publication: Kaluzhniatskyi 1896, 220–39; Yasinovska 2010, 99, 101 (photocopy of the ff. 273r, 279v);

Yasinovska 2016, 590 (photocopy of the f. 279r).

**КЪЕВРЕОМЪ НАПИСА ѾНТАЛИ. / ТИМОФЕЕМЪ. УТЕННІИ ТРИ. / ГЛАВНЪИ. ІСѢ. СЪВѢДѢТЕЛѢ ТѢ. / ІС-Ф.  
ГРАНЕСѢ. ѿ. ТИТРИ** [Clausula, f. 285r].

First Epistle to Timothy.

**СЫКАЗАННІЕ ТИМОФЕЕВЪ ПЕРВЫИ ЕПИСТОЛИИ** (ChA Lviv, 285v–286r).

*Incipit* (f. 285v): **СНИ ПОЦІАЮТЬ ѾМОДНИКИ ФР҃ЦНИСКИИ. / АКИН ЕПИСТОЛИИ СИ. ВЪЕФЕѢ  
ДРОУЖИ НЖИДО/ВЫСКИ ЖИВОУЩЕ.**

*Explicit* (f. 286r): **ПРѢТѢ/ПИША ВѢРОУ. ТИТАКО СЪВЪРШАЮТЬ ЕПИСТОЛИИ.**

**ГЛАВНЪИ ЕПИСТОЛИИ ПЕРВЫИ. КЪТИМОФЕЮ** (ChA Lviv, 286r–286v).

*Incipit* (f. 286v): **Ѿ ОНАСТАВЛЕННІИ ВЪЛѢВЪ БОЖИИ.**

*Explicit* (f. 286v): **ІѾ БОГАТЫМЪ НАСТАВЛЕННІЕ. НАИСТИННОМУ / ЖИЗНѢ. ГРАНЕСѢ. ІСѢ.**

a timoteu pauluf epistolif piruam. // **ІСТИМОФЕЮ ПЕРВА ЕПИСТОЛИИ. ПАВЪЛОВА** [I Tim 1,1–4,8]  
(ChA Lviv, 286v–291v).

*Incipit* (f. 287r): **ПАВЪЛЪ АПѢЛЪ ІѢ Х҃ОВЪ. / ѾПОВЕЛѢННІИ СІИ НА/ШЕГО БѢ.**

*Explicit* (f. 291v): **ІСВЪРНАННІИХЪ ІСТАР҃УКИ/ХЪ БАСНИИ ѾРИЦАНСА. / ПРОЦ҃УАНЖЕСА  
ВЪБЛ҃ГОВѢРСТВІИ. / ТѢЛЕСНОМУ ПРОЦ҃УАННІЕ. ВЪ**

Publication: Kaluzhniatskyi 1896, 240–3; Yasinovska 2011b, 367 (photocopy of the f. 287r).

I Tim 4,8–5,4 (ChA Kraków, 6r–6v).

*Incipit* (f. 6r): **МАЛѢ ІЕСТЬ ПОЛЗНО. АБЛ҃ГОВѢ/РСТВІЕ КЪВАСКОМУ ІЕСТЬ ПО/ЛЗНО. ОБѢТОВАННІЕ  
НАШѢ.**

*Explicit* (f. 6v): **УБІТИ РОДІ/ТЕЛЕМЪ ВЪЗДІАТИ. СЕБѢ ІЕСТЬ / ДОБРО ПРИНЯТИЕ ПРѢДЪ БІѢ.**

Publication: Voloshchenko 2021b, 689 (I Tim 4,8; 5,4).

I Tim 5,5–6,2 (ChA Lviv, 7r–8v).

*Incipit* (f. 7r): **АКИНІИ ВЪДОВНИЦА ПОЦІДІЕ/НА ОЦПВАЮТЬ НАБѢ. НПРѢБЫ/ВАЮТЬ ВЪМЛ҃ТВАХЪ  
НОЩѢ НДІѢ. / НВЪМОЛЕННІИХЪ.**

*Explicit* (f. 8v): **ІАКО / ВѢРНИ СОУТЬ. НВЪЗЛ҃БЛЕНІИ. / СЛОУПАЩЕИ БЛ҃ГДѢ. СИ / ОЦ҃УИ МОЛИ.**

Publication: Boianivska 2001, 245 (photocopy of the f. 7r); Kaluzhniatskyi 1896, XXIX, 244–5.



I Tim 6,3–21 is lost.

**ІАЖЕ ІЄСТЬ ІНТРОПОЛЬСКАІА ФРАґМІНІА ПАТРИАРХІА/ІСЪ. УТЕННІЄ. Я. ГЛА. ІІ. СЪВѢДѢТЕЛЬСТВѢ. Ъ. / ГРАНИСЬ. Ї. ТИ. Я.** [Clausula without beginnig, f. 9r].

Second Epistle to Timothy.

**СЪКАЗАНИЕ ВТОРЫА ЕПИСТОЛНА ПАВЛОВЫ ІСТІО**<sup>ѿ</sup> (ChA Lviv, 9r–9v).

*Incipit* (f. 9r): **СНІ ПОЦІАЄТЪ ѿРІКА. / АВНІА ЕПИСТОЛНА ІЄ/СТЬ СІ. ШЕДЪШНХЪ СЪННІА**

*Explicit* (f. 9v): **ІАКО/ НІАНОГО ЗЕЛО ПОКАЗАВША ІЕМО. ІАКО СЪВЪ/РШАЄТЪ ЕПИСТОЛНІ.**

**ГЛАВНІЗНІ ІСТІО-ѿ-ЕМ ВТОРЫА ЕПИСТОЛНА** (ChA Lviv, 9v–10r).

*Incipit* (f. 9v): **Я ПОХВАЛА ВѢРѢ ТИМО-ѿ-ЄВѢ. НЕБѢЖЕННІЄ ТЪ/РПѢННІА. ІАКО ПОДОБАЄТЪ БЛГОДѢТИ.**

*Explicit* (f. 10r): **ѿ- ОБОЦЦІННІ ІЕГО ІКОМЪННІ.**

**ІСТІО-ѿ-ЕМ. Ъ. ЕПИСТОЛНА ПАЦЛО**<sup>ѿ</sup> [II Tim 1,1–10] (ChA Lviv, 10r–10v).

*Incipit* (f. 10r): **ПАВЛАЪ АПЛАЪ ІЄ ХІОВЪ. ВО/ЛІЕЮ БЖІЕЮ. ПОПОВЕЛѢ/ННІИ ЖІЗНІИ ІАЖЕ ОХІѢ / ІѢ.**

*Explicit* (f. 10v): **ІАВЛѢШЕ/СА НЫНѢ. ПРОСВѢЩЕННІЕА / СІПІТЕЛІА НАШЕГО ІЄ ХІА. РАЗДРОЦ**

Publication: Kaluzhniatskyi 1896, 248; Stasiv 2015, 21 (fragment of a photocopy f. 10r); Zapasko 1995, 198 (photocopy of the f. 10r).

II Tim 1,10–2,4 without end (ChA Kraków, 7r–7v).

*Incipit* (f. 7r): **ШЕШАГО ОЦЕО СЪЛАРЪТЪ. ПРОСВѢ/ТНѢШАГОЖЕ ЖІВОТЪ. ННІЕ/НІСТѢЛѢННІЄ**  
**СВАГГѢЛІЕА.**

*Explicit* (f. 7v): **ННІСТОЖЕ ВОПНЪ БЫВАІА О/БАКАІЕТЪА ІКОПЛАІІН ЖІ/ТНІІСАІІН. ДАВОІЕВѢ ГѢДѢ**

Publication: Voloshchenko 2021b, 690 (II Tim 1,10; 1,15–2,4).

II Tim 2,5–4,22 is lost.

### *Text organization*

*Apostolus Christinopolitanus* is characterized, like other codices written with the Uncial script of the time, by the partial division of the text into groups of words, which is as close as possible conveyed in this article when quoting or providing a list of texts. The scribe provided headings and rubrics but did not provide headers/footers. In addition, there are initials and capital letters, intended for better attention of the reader, because they fix the boundaries of individual New Testament books, chapters and verses. The Epistles of the Apostles are divided into chapters with internal headings. Parallel commentaries to it are placed around the main text on the upper, lower and outer margins.

The structural parts of the *Apostolus Christinopolitanus* begin with cinnabar rubrics, which refer to the prefaces (ChA Lviv, 9r, 41r, 42r, 52r, 61v, 68v, 78v, 80r, 81v, 94r, 99r, 135v, 171r, 195v, 209v, 222v, 232r, 241v, 250v, 254v, 285v), lists of chapters (ChA Lviv, 9v, 42v, 53r, 62v, 69r, 78v, 80r, 81v, 90r, 98r, 136v, 171v, 196r, 209v, 223r, 232v, 242v, 251r, 256r, 286r) and directly the Epistles (ChA Lviv, 10r, 53v, 62v, 70r, 78v, 80r, 82r, 100r, 137v, 172r, 196v, 210r, 223v, 233r, 242v, 251v, 257v, 286v, 287r), preserved in the Lviv part.

The authentic structuring of the text is reflected in the marking of its component parts, which can be conventionally classified into two types. The first method was that the chapter index was placed directly within the text at the beginning of the corresponding chapter at the top before its first word in cinnabar or brown ink. According to this index, the name of the corresponding chapter was placed under the text on the lower margin. They were written with cinnabar or brown ink. For example, at the beginning of the passage Act 13,16, before the words, **ВЪСТАВЪ ЖЕ ПАВЛАЪ НПОКЛАНЮЕЪ РОЦКОЮ РЕЧЕ. МОУЖИ НЗЛНТЕНЕ. НЕОМЩНИСА БЯ ПОСЛОУШАНТЕ**, the scribe put the number **ІК** in Cyrillic [20]. Under the same number on the lower margin, wrote **ІК ПАВЛЕ ЦВѢТНОЕ ВЪХА ОУЧЕНИЕ. ѿЗАКОНА ЖЕ НПОРАДОУ ѿПРІКЪ**, which corresponds to the name of the title of this chapter (ChA Kraków, 4v).

The second method involved putting the chapter number on the outer margin in brown ink. The title was written, as in the first case, below the text (index and title of the chapter – with cinnabar), and in the case when the beginnings of two chapters were contained on one page, the title of the first of them was above the text, and of the second – below. For example, in a passage I Tim 4,11, the scribe put the number **ѹ** [9] in brown ink at a distance of about 20 mm to the left of the text, next to the words **ЗАПРЕЩАИ СЯ ПОУЧЕНИИМЪ**. Accordingly, this number corresponds to a cinnabar title under the text: **ѹ ОПРИЛЕЖАНИИ ЕГО Н ОУПРЕЩАИ** (ChA Kraków, 6r). The identical title is in the list of chapters of the epistle I Tim of the Lviv part of the *Apostolus Christinopolitanus* (ChA Lviv, 286v).

If the beginnings of two chapters are present on the same page, the scribe moved the title of the first chapter above the text **І ОПРИКЛЮЧЕНИИ**, which refers to the passage I Tim 5,1 **СТАРЦИ НЕ СЪТВОРИ ПАКОСТН. НЪ ОУТѢШАНИ АКЪ ОЦА. ОУЧЕНИЯ АКЪ БРАТЯ**. The second heading is under the text – **ІА ОБЪДОВИ УБ-СТѢ ВРѢЩЕНИ**, which is written before the passage I Tim 5,3 with the opening words **ВЪДОВИЦА УДИ ИСТИННЫЯ. ВЪДОВИЦА** (ChA Kraków, 6v).

The scribe directed the reader to another part of the text with the help of marginal notes **‘ИСТОПИ НА СЕ** (‘go to this’)’ next to one passage. For example, on the inner margin of the beginning of verse I Tim 4,9 – **ВѢРНО СЛОВО Н ВСАКОМОУ ПРИЯТНО ДОСТОЯНО**, it was written the expression **‘ИСТОПИ НА СЕ** and added a mark that resembles the letter izhytsa **V**, in the middle of which there is a cross made of cinnabar dots (ChA Kraków, 6r). The indicated symbol **V**, he placed between the words of the verse I Tim 4,16 – **ХРАНИСА ПОУЧЕНИЕМЪ ПРИЛЕЖИ НХЪ. V СЕ БО ТВОРАИ СЕБЕ СПЕШИ. НПОСЛОУШАШАИ ТЕБЕ** (ChA Kraków, 6v). In the Lviv part, next to verse I Cor 5,9, the scribe directed the reader to the passage that begins with the verse Gal 3,13, with the help of the symbol **f** and the postscript **‘ИСТОПИ ВЪГЛАГЛОУ ЕПІ ХУНЫ ИСТОПИ ѿ КЛАТЫ. ІС. ДА ОБѢТОВАНЫЕ ДХА ПРИИМАЕ ВѢРОН’** (ChA Lviv, 145r, 201v). Instead, near the opening words of Gal 3,13, he noted that the passage is an example of an **ПРИКЛАДЪ ІСЪ** (example) to the passage I Cor 5,9 (ChA Lviv, 201v). There are more than 20 similar cross-references to separate parts of the text, using various marker symbols, in the Lviv part (ChA Lviv, 10r, 10v, 20v, 53v, 54v, 100v, 101r, 197r, 198v, 261r, 261v, 271v, 272r, 277v, 278v, 279r, 279v, 283r, 285r, 288v, 289r).

The rubrication apparatus of the text is supplemented by a system of indexing passages. It consists of Cyrillic numerals of cinnabar, which the scribe placed on the margins. Opposite this or that passage are two numbers: the first means the day of the week that began on Sunday, and the second is the number of the week starting from Easter



## Additional text

### Comments

In the 12<sup>th</sup> century, the main text of the codex was supplemented by more than five thousand parallel comments. They belong to the writing of two people: the scribe of the texts of the Acts and Epistles of the Apostles, as well as another scribe. The main scribe's comments are characterized by their singularity and small number – only 44. They are located on the outer and lower margins in three parts of the *Apostolus Christinopolitanus*. Comments are connected to the corresponding part of the text using Glagolitic and Latin letters, as well as *signes-de-renvoi*. For example, in the Kraków part, the commentary to the passage Act 13,13 is connected with the Glagolitic letter 'Ѧ'. At the end of the last word of the verse **ОТВЕЗШЕ/ЖЕ Ѧ ПАФА. НЖЕ СЪПАВЪЛЪ ПРІ/ДОША ВЪПЕРГНИ ПАМФЛАНІА. Н Ѧ/АНЪЖЕ ѦЛОЦУНЪСА ѦНІЕМЪ ВЪЗВРА/ТИСА ВЪНЕРЛЪ** written letter Ѧ, which is also found on the margin, under which the comment is placed:

**‘НОАНЪБѢ СЪННІА ХОДА / ПО ПОЦТИ БІАНГЕЛННІСОЦ. / Ѧ ПАЛЕСТИНЫ. Н ПЕРГНА / ПАМФЛАННІСЪНА. ТАУЕ А / ПЛѦЦЪ ВѢЦІА СРДЦІА ННЕВЪ / ЗВРАТИЛОЮ ДШЕ. ТЕКОЦ / ЦЮ НАДѢЛО. МАРИСЪЖЕ ІАКО / ВЕАКО УЛѢКЪ РОЗЛѢНІСА / ННЕЛОГЪ Н СЪННІА ТОЛН / ІА ПОЦТИ. ОБРАТИСА ІКЪ / ПАЛЕСТИНОЦ. НЕ ХІ Ѧ ВЪВРГЪ / СА Н ПОЦТИ НЕСЪТИ / ГНЪ НГОНИТИ. ДАКДЕСА / ВЪЗВРАТИСТА ПАЦЛЪ НВА / РНАВА. ОЦУАЦІА ѦЗІКОНѢ ГНН. / ВЪНЕРЛЪІСОЦЮ ЦРКВЪ. НАУА / ШІА УАДЪ ХВАЛНТИ. ОТРОЦ / ДѢ ПОДОБІЕСТИЕМЪ. МАРИСЪ / ЖЕ ВІДА Н СЪШІА ХВАЛН / ІА. ВЪСПЕУСА СРДЦІА. Н / БОЦДЕТЬ ТАКО ПОМЫСЛНЪ. / СРѢУЪ. АБЫХЪ СЪННІА / БЫЛЪ ВЪДѢЛѢ ТОЛЪ. ТО / БЫХЪ НХВАЛЫ ДОСТОИНЪ / БЫЛЪ. Н ВЪХОТѢ НЗНТИ / СЪПЛОІА НАОЦУЕНІЕ ❖’** (ChA Kraków, 4v).

An identical technique is preserved in all the remaining 43 comments of the scribe of the main text (ChA Kraków, 4v, 5v; ChA Kyiv, 2v, 4r, 6v, 8v; ChA Lviv, 2r, 3v, 4r, 11r, 12r, 13r, 15r, 15v, 16v, 17r, 17v, 19r, 20v, 21v, 22r, 25r, 26r, 35v, 39v, 77r, 81r, 82r, 82v, 83r). Of all the comments, the scribe indicates their authors in only two cases. They are located in the Lviv part of the codex. The first is signed ‘by Origen (‘**ОРИГЕНОВО**’)’ (ChA Lviv, 26r), which means that it belongs to Origen of Alexandria (c. 184 – c. 253). It refers to the verse Act 22,10. The second author is signed ‘by Maxim (‘**МАКСИМОВО**’)’ (ChA Lviv, 82v), that is, it belongs to Maximus the Confessor (c. 580–662) and comments on the verse Jud 1,7.

The rest of the commentaries on all the Council Epistles and the 12 Epistles of Paul are written in another hand (Ill. 36). These commentaries are linked to passages of Epistles in the same way as in the practice of the scribe of the main text. Their number, the density of their location are reminiscent of the Greek *Apostles* of the 11<sup>th</sup> century, which have the same extensive explanations for all parts of the book, in particular, the Acts of the Apostles, as evidenced by copies from the British Library (Gregory-Aland 641; Gregory-Aland 911; ill. 37, 38). In the mentioned codices, the commentaries on the text are placed identically in both the Lviv and Kraków parts of the *Apostolus Christinopolitanus*, that is, they are written almost completely around the text –



on the upper, outer and lower margins (ChA Kraków, 6r–7v; ChA Lviv, 7r–8v, 10r–10v, 43v–52r, 53v–61v, 63r–68v, 70r–78r, 79r–81r, 82r–84v, 100v–135v, 137v–170v, 172v–195v, 197r–208v, 210r–222v, 223v–232r, 233r–241v, 242v–250r, 251v–254v, 257v–285r, 287r–291v). This scribe, unlike the main one, gave more names of the authors of the comments. I've managed to find 21 names:

- 1) Acacius of Caesarea (ChA Lviv, 101v);
- 2) Ammonius of Alexandria (ChA Lviv, 58v);
- 3) Apollinaris of Laodicea (ChA Lviv, 46r);
- 4) Athanasius of Alexandria (ChA Lviv, 67v);
- 5) Basil of Caesarea (ChA Lviv, 48r, 55v, 56r, 57v, 58r, 79v, 116r, 120r, 142r, 247r);
- 6) Gennadius of Constantinople (ChA Lviv, 102v, 154r, 161r, 202v–203r);
- 7) Gregory of Nazianzus (ChA Lviv, 120r, 125r, 141r, 166r);
- 8) Didymus of Alexandria (ChA Lviv, 43v–44r, 49v, 58r);
- 9) Oecumenius of Trikka (ChA Kraków, 6r, 7v; ChA Lviv, 7v, 115r, 117v, 118v, 121r, 124r, 140v–141r, 142r, 146r–147r, 149r–149v, 150v, 152v, 154r, 158r, 159r, 162r, 164v, 166r–166v, 167v–168r, 185v, 190r, 191v, 192v, 194v, 195v, 207v, 212r–213r, 215v, 217v, 219r, 220r, 221v, 223v, 224v, 226r, 234v, 236r–236v, 243v, 245r, 246r, 259v–260r, 262v–263r, 264r, 268v, 270v–271r, 273r–273v, 277r, 278v, 279v, 280v, 291r);
- 10) Eusebius of Caesarea (ChA Lviv, 55v, 66r, 67r–67v);
- 11) Ephrem the Syrian (ChA Lviv, 65r);
- 12) Isidore of Pelusium (ChA Lviv, 103r, 153r);
- 13) Hesychius of Jerusalem (ChA Lviv, 45r–45v, 48r, 50r–50v, 57v–58r, 65r, 82v);
- 14) John Chrysostom (ChA Lviv, 52v, 75v, 104r, 107v, 111r, 116v, 127r, 131r–131v, 140v, 144v, 161r, 166r, 191r, 192v, 234v);
- 15) Cyril of Alexandria (ChA Lviv, 47r–47v, 50v–51r, 54v, 55r, 56r, 58r, 61r, 65v, 68r, 71r–72r, 74v, 77r, 82r, 102r, 112r, 118v, 140v, 150v, 166r, 284r);
- 16) Maximus the Confessor (ChA Lviv, 51v, 73r, 84v);
- 17) Methodius of Olympus (ChA Lviv, 167v–168r, 179r);
- 18) Origen of Alexandria (ChA Lviv, 44v–45r, 49v, 54r);
- 19) Severus of Antioch (ChA Lviv, 44v–45v, 46v–47v, 49r, 55v, 56v–57r, 59r–59v, 65v, 66v, 70r, 72r–73r, 78r, 79v, 106r, 112r, 128v, 132v, 135r, 138r, 140v, 144r, 252v);
- 20) Theodoret of Cyrus (ChA Lviv, 54v, 55v–56r, 102r, 105v, 107v, 112v, 114v, 118v, 138r, 139r, 141v, 153r, 155v, 156v, 157v–158r, 161r, 163v, 170v, 175r, 179r, 192v, 194r, 200v–201r, 202v, 205r, 237v, 252v);
- 21) Philo of Alexandria (ChA Lviv, 65r).



*Marginal notes*

The second part of additional texts consists of marginal records of the 12<sup>th</sup>–19<sup>th</sup> centuries. It includes the individual expressions, words or letters that are located on the margins of the codex. They do not have provenance characteristics, since they do not contain direct information that tells about the history, affiliation or usage of the *Apostolus Christinopolitanus*. However, they are important evidence for the history of the manuscript, because they document active use at different times by many individuals who left records in the codex. They can be divided into two groups: the first – notes of spiritual content, and the second – inscriptions of individual words and letters.

The first group of marginalia is represented by the records of the scribe of the main text. For example, in the upper outer corner of the f. 65, he wrote the word 'НИСОУПЛА/ШАГОИ' with the same ink and hand as the main text (ChA Lviv, 65r). Instead, on the lower bank of the f. 165 with cinnabar, he wrote the word 'ПОУНЛУ' (ChA Lviv, 165r). In the 13<sup>th</sup>–14<sup>th</sup> centuries, one of the users repeated the title to chapter I Pt 1,1 'НЖЕ ОУХЪ ПАКЪЗЫ БЫТЪН/Н' in brown ink on the lower edge of the f. 53v (ChA Lviv, 53v). Another person in the 14<sup>th</sup> century with brown ink and cinnabar wrote prayers to God with a request for help: 'ГН ПОМО / С', 'ГН ПОМОЗН' and 'ГН ПОМ' (ChA Lviv, 66v, 101r, 137r). The next user copied the beginning of the comment on the passage Eph 3,14 'Ѣ: НА ЗЕМЛИ ОУДО ОУБЫТВА РОДЪЗЫ ЗОВЕТЪ', and also left another note: 'П. ПРОЦЕЕВЪ ЗЫ' (ChA Lviv, 215r, 221r). The other two marginalia belong to the 16<sup>th</sup> century. They are written by different people in brown ink. The first record is 'ЗА УЛТЫ', and the second – 'СТЫ' (ChA Lviv, 43r, 54v).

The second group of records includes notes that, in the author's opinion, illustrate writing exercises. These are individual letters or words. The oldest marginalia, which is attributed to this group of records, is a reproduction of an incomplete Cyrillic alphabet: 'АБВГДЕЖЗѦИѪКЛМНѠПѲѴѦ' (ChA Lviv, 157v). It is written in brown ink in the Uncial. The graphics of their writing indicate that they were written in the 12<sup>th</sup> century. Within this century, other letters were written in different hands: а (ChA Lviv, 124r, 151r), Ѧ (ChA Lviv, 39v), АБВ (ChA Lviv, 23v), Г (ChA Lviv, 187r, 218v), Ѻ (ChA Lviv, 11r), ѺѺ / Р / Ѻ Ѻ Ѻ (ChA Lviv, 16v), І Г Г (ChA Lviv, 57r), Ѡ (ChA Lviv, 38v). On free-of-text folios, except the letters, words were found: ѴѪѪ (ChA Lviv, 21v), прѣ / прѣ (ChA Lviv, 40v) and тѡѡ (ChA Lviv, 134v). During the 14<sup>th</sup>–15<sup>th</sup> centuries, users left fewer records. They are found on only two folios: the letters д р р д / Ѵ Ѵ Ѵ д / Ѵ / а а ѡ ррр / а б в а / набвгдеже (ChA Lviv, 222r) and the word стра (ChA Lviv, 262v).

To the inscriptions of the 16<sup>th</sup> century two cases are attributed – these are the two letters **лѣ** (ChA Lviv, 138r) and the name **жнѣгнмѣ** (ChA Lviv, 183r). The last given marginalia may have meant the name of one of the then rulers of the Commonwealth of Poland and Lithuania Sigismund I the Old, Sigismund II Augustus or Sigismund Batory, who occupied the royal throne in the 16<sup>th</sup> century. In the middle of the 17<sup>th</sup> century, it is possible to date the inscription **по** (ChA Lviv, 40r). It belongs to Andrii Rychytskyi, who is the author of historical marginalia about the course of the Cossack Revolution and the participation of Hetman Bohdan Khmelnytskyi in it. The last record belongs to the 18<sup>th</sup>–19<sup>th</sup> century, and it refers to the word: **сущя и** (ChA Lviv, 120r).

## Conclusions

The codicological study of the *Apostolus Christinopolitanus* gives the base to state that it was rewritten in the first half – middle of the 12<sup>th</sup> century on the territory of Rus-Ukraine. The study of provenances and archival materials showed that the starting point of its usage was the Monastery of Horodyshe. In the 18<sup>th</sup> century, the manuscript moved first to the monasteries of Volsvyn and Khrystynopil. The frequent change of location led to the dispersal of the manuscript on the border between the 18<sup>th</sup> and 19<sup>th</sup> centuries into three parts: Kyiv, Kraków, and Lviv. From the end of the 19<sup>th</sup> century, these parts of the codex belonged to the secular collections. Analysis of the completeness of the book block proves that the book at the time of its creation could consist of more than 360 folios. The manuscript was rebound at least four times: in the 12<sup>th</sup> century, the 15<sup>th</sup>–16<sup>th</sup> centuries, the end of the 19<sup>th</sup> century, and the beginning 21<sup>st</sup> century. The *Apostolus Christinopolitanus* is written on thin parchment of the Byzantine type, measuring 295×245 mm, the production of which could take more than 150 calf skins. The folios are ruled according to two schemes of 20 and 23 lines in one column with wide margins. The book consisted of at least 43 quires, according to authentic signatures in the inner lower corners. The texts are written in brown ink, and the rubrics, designations, decorative elements – in mercury cinnabar. The book contains 36 initials of the Old Byzantine style with plant elements and an anthropological subject. Paleographic analysis shows that the book is written in a calligraphic early Uncial script of two hands in two-*yer* and *yus*. The main text and 44 comments belong to the hand of one person, and the extensive ones, which number more than 5 thousand, belong to another person's hand. The scribe of the main text used Cyrillic, Latin and Glagolitic alphabets. The writing of the second scribe is close to the hand of the scribe Mychka of the *Archangel Gospel* of 1092 in terms of used graphics and manner. The scribes of the *Apostolus Christinopolitanus* used the same linear punctuation marks of periods, commas, and colons. Words were abbreviated using simple and letter titlos, the latter numbered 14. Circumflex, oxeia, and ekphonic signs were used in writing. The orthographic analysis gave reasons to state that the book could have been produced in the first half of the 12<sup>th</sup> century, which most confirms the use of double softening of the consonant letters **Ѧ** and **Ѩ**, reduced **Ѣ** and **Ѥ**, old combinations **-ѢѢ-** and **-ѤѤ-** between consonants. The manuscript contains at least 22 linguistic features inherent in the Old Ukrainian edition of the Church Slavonic language. The study of the composition and structure of the content shows that the manuscript consists of the main and additional texts. The main text includes the Acts of the Apostles (Act 9,28–18,14; 19,1–28,13; 28,26–31), seven Council Epistles (Iac 1,1–5,20; I Pt 1,1–2,12; 3,1–5,14; II Pt 1,1–3,18; I Io 1,1–5,21; II Io 1,1–13; III Io 1,1–15; Iud 1,1–25) and 12 Epistles of Paul (Rm 1,1–16,24; I Cor 1,1–7,28; 7,37–14,21; 14,32–16,24; II Cor 1,1–13,13; Gal 1,1–6,18; Eph 1,1–6,24; Phil 1,1–4,23; Col 1,1–4,18; I Th 1,1–5,28; II Th 1,1–2,3; 2,15–3,18; Hbr 1,1–13,25; I Tim 1,1–6,2; II Tim 1,1–2,4). Acts and Epistles are presented sequentially in separate books, structured into chapters and marked with passages in the margins. Additional texts combine more than 5 thousand commentaries from the time of the creation of the codex, and marginal records of the 12<sup>th</sup>–19<sup>th</sup> centuries.

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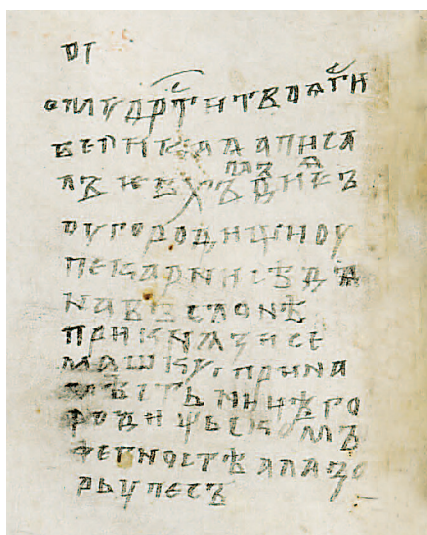
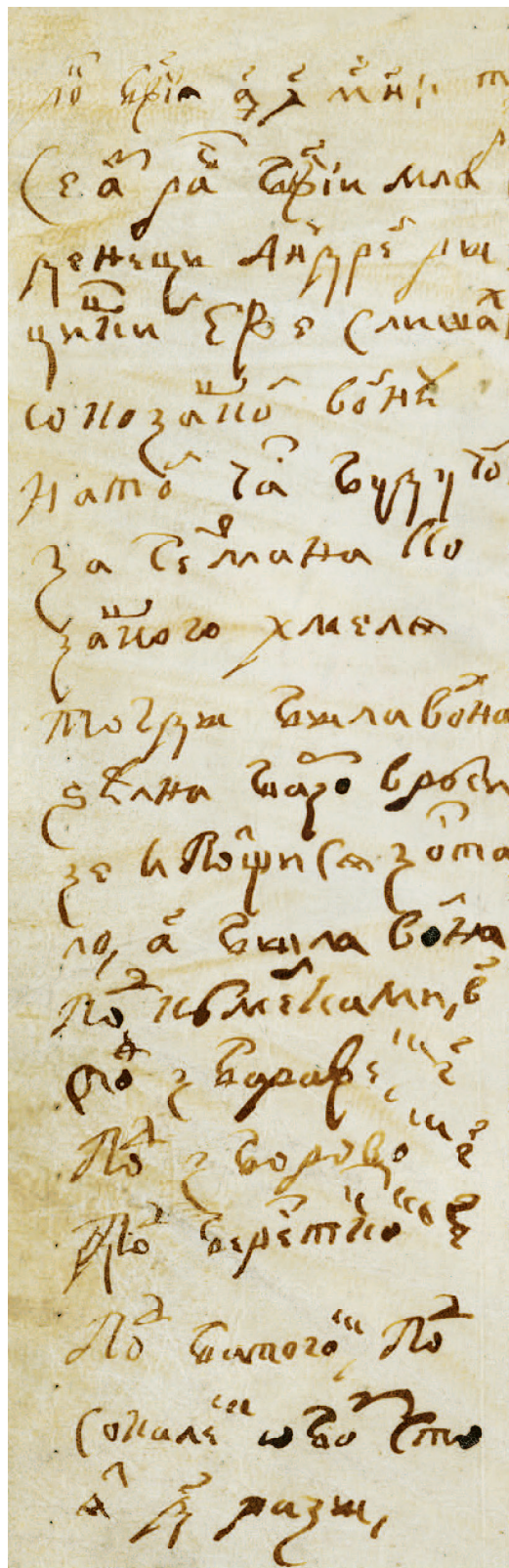
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## Ілюстрації / Illustrations

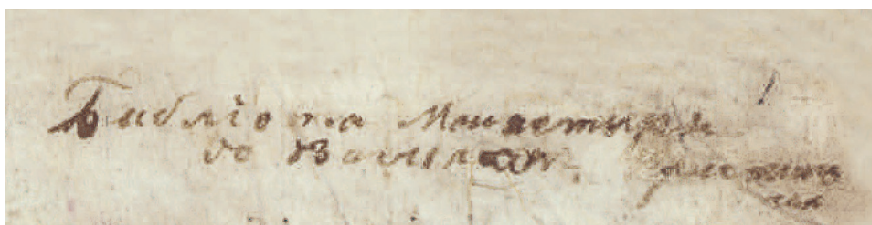


Іл. 1. Запис диякона Євхима (ХА Львів, 111 зв.)

Ill. 1. The record of Deacon Euchym (ChA Lviv, 111v)

Іл. 2. Запис Андрія Ричицького (ХА Львів, 39 зв.)

Ill. 2. The record of Andrii Rychytsky (ChA Lviv, 39v)



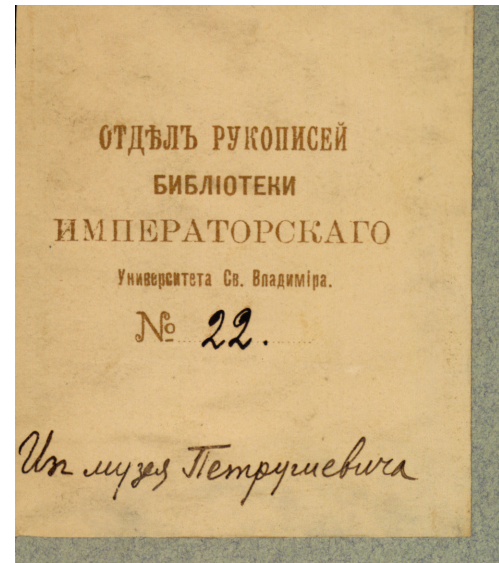
Л. 3. Запис про приналежність Бібліотеці Христинопільського монастиря  
(ХА Львів, 1)

III. 3. The record of belonging to the Library of Monastery of Krystynopil  
(ChA Lviv, 1r)

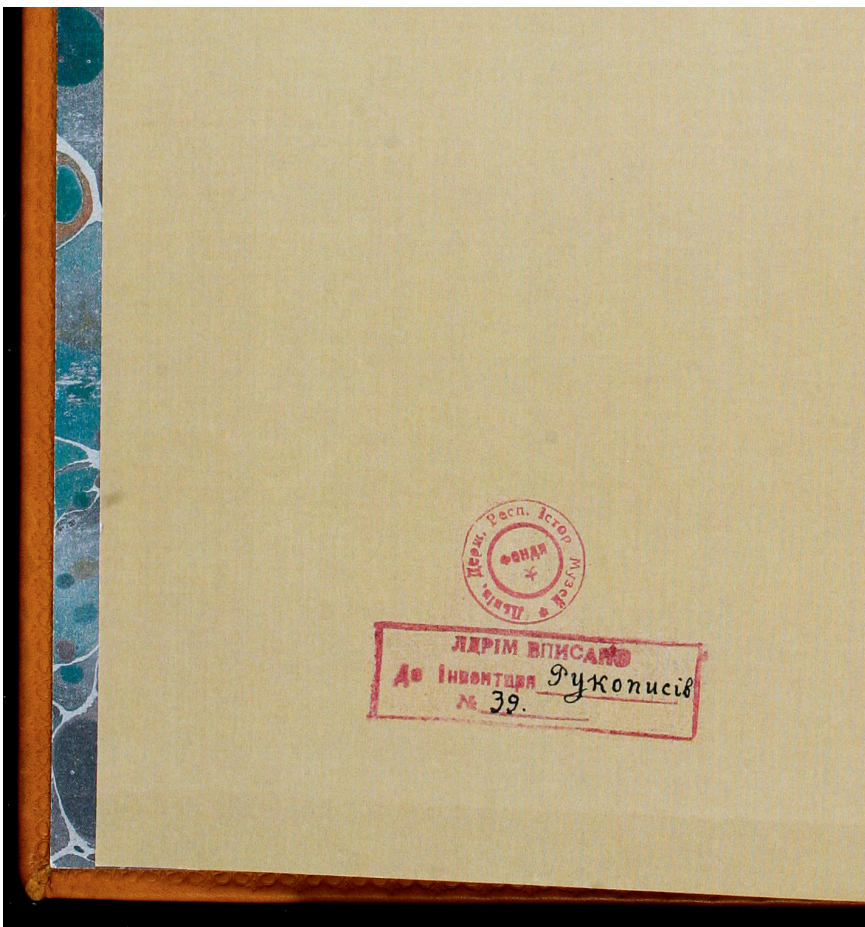




Іл. 4. Штамп Бібліотеки Київського університету  
(ХА Київ, обкладинка)  
ІІІ. 4. The stamp of the University of Kyiv Library  
(ChA Kyiv, cover)



Іл. 5. Екслібрис Бібліотеки Київського університету (ХА Київ, обкладинка)  
ІІІ. 5. The University of Kyiv bookplate  
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Іл. 6. Штампи Львівського історичного музею  
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(ChA Lviv, endpaper)



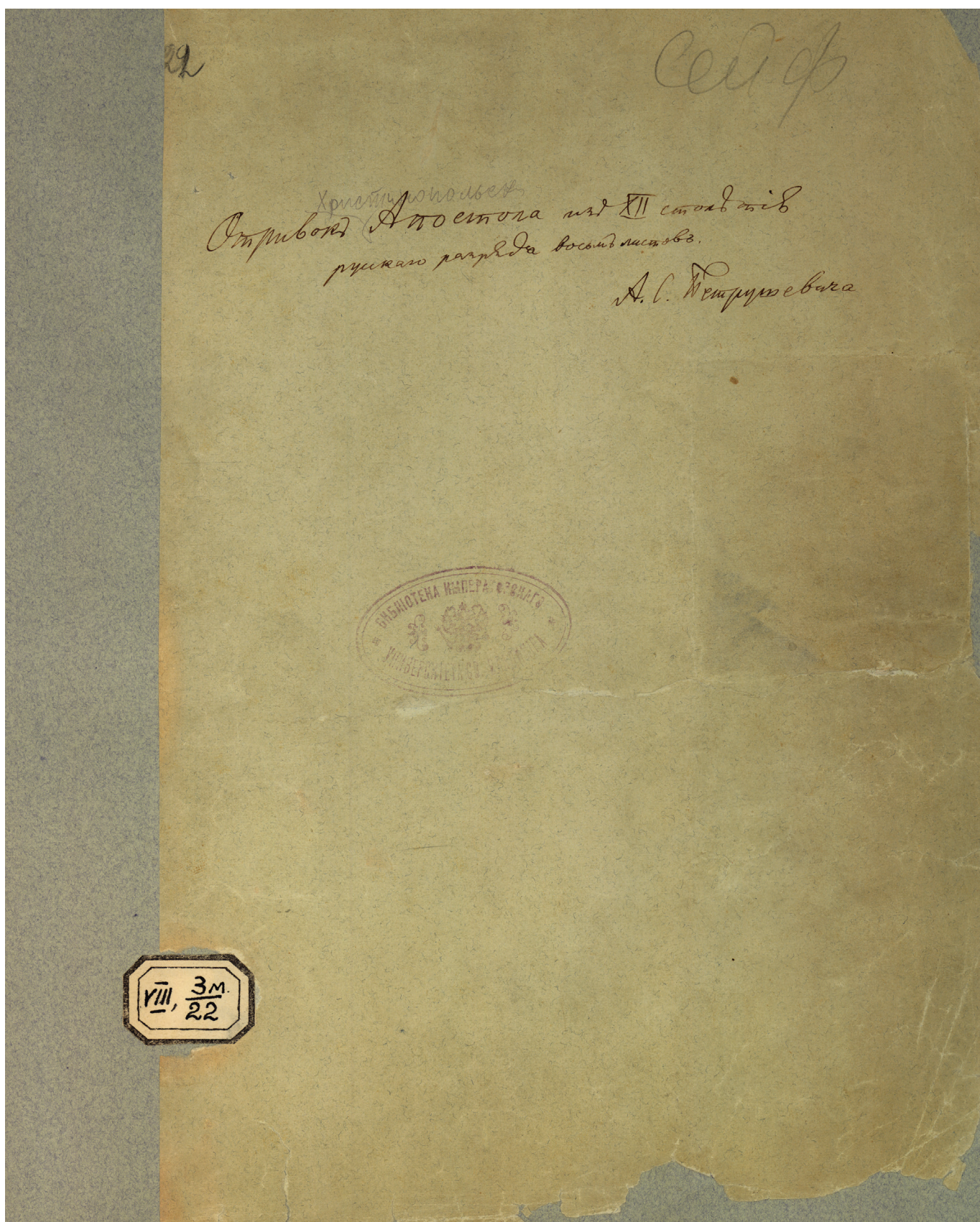


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Іл. 8. Сучасна оправа львівської частини  
 Христинопільського Апостола (ХА Львів)  
 Ill. 8. Modern binding of the Lviv part of *Apostolus*  
*Christinopolitanus* (ChA Lviv)





Іл. 9. Обкладинка київської частини Христинопільського Апостола (ХА Київ)

Ill. 9. The cover of Kyiv part of *Apostolus Christinopolitanus* (ChA Kyiv)





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(ХА Львів, 10)  
Ill. 10. The initial ‘P’  
(ChA Lviv, 10r)



Іл. 11. Ініціал “П” (ВО, 225)  
Ill. 11. The initial ‘P’ (OV, 225r)



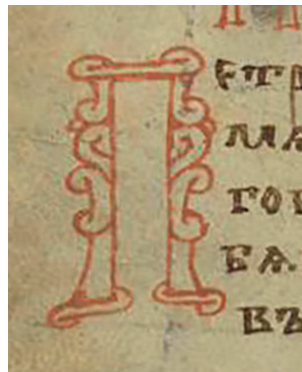
Іл. 12. Ініціал “П”  
(ХА Львів, 53 зв.)  
Ill. 12. The initial ‘P’  
(ChA Lviv, 53v)



Іл. 13. Ініціал “П”  
(ЗТ, 78 зв.)  
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Іл. 14. Ініціал “П”  
(ХА Львів, 242 зв.)  
Ill. 14. The initial ‘P’  
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Іл. 15. Ініціал “П” (ЗТ, 74 зв.)  
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Іл. 16. Ініціал “П”  
(ХА Львів, 251 зв.)  
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(ChA Lviv, 251v)



Іл. 17. Ініціал “П” (ГЕ, 112)  
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(HG, 112r)



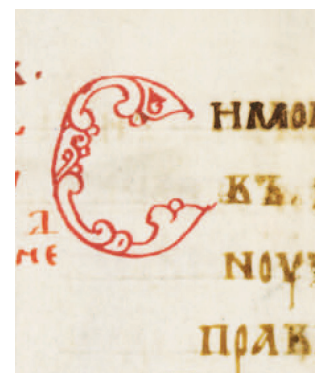
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Іл. 20. Ініціал “И” (ЗТ, 100)  
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Іл. 21. Ініціал “С”  
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Ill. 21. The initial ‘C’  
(ChA Lviv, 63r)





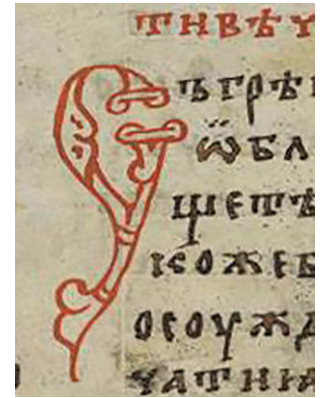
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Л. 24. Ініціал "С" (ХА Львів, 209)  
ІІІ. 24. The initial 'C' (ChA Lviv, 209r)



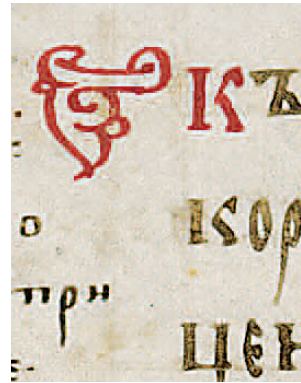
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ІІІ. 25. The initial 'C' (ZT, 12r)



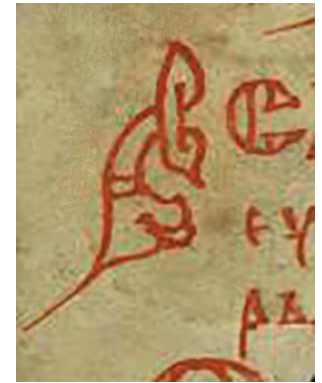
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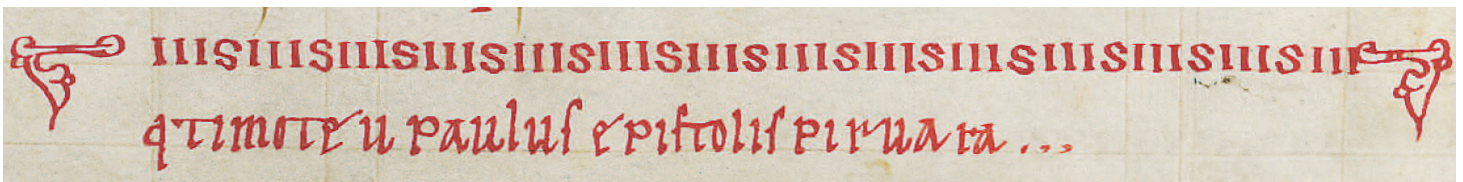
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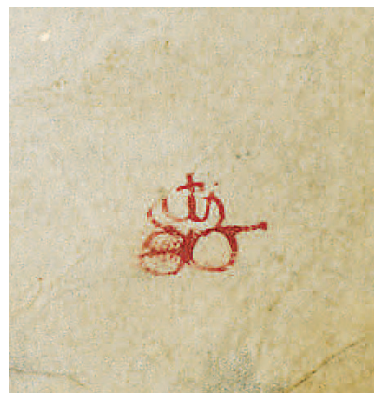
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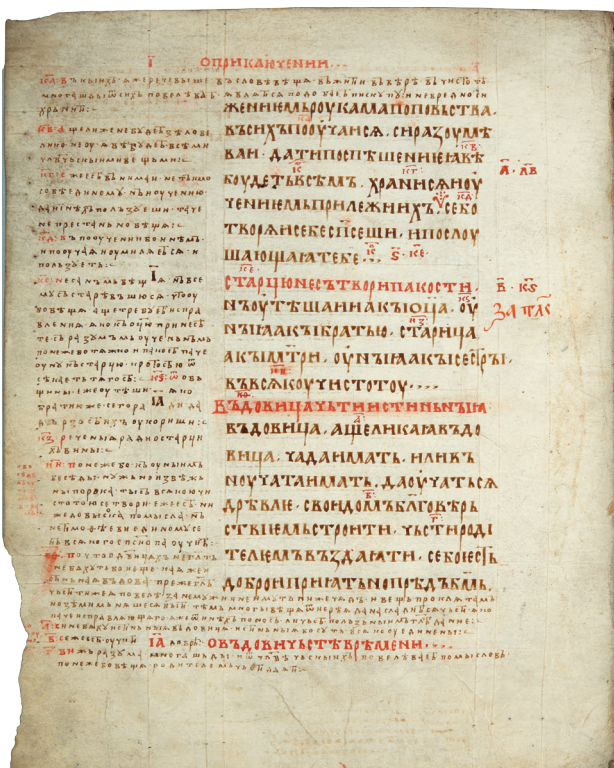
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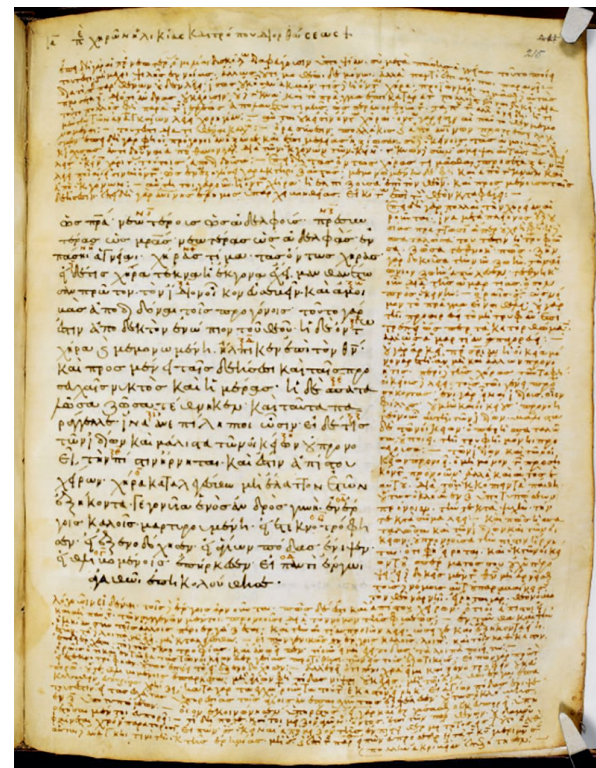
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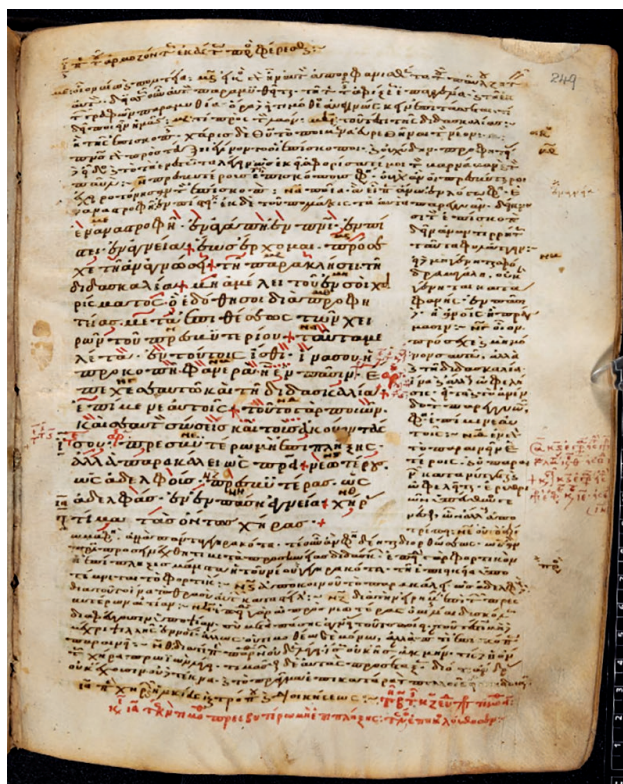




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# ХРИСТИНОПІЛЬСЬКИЙ АПОСТОЛ

XII століття

## APOSTOLUS CHRISTINOPOLITANUS

of the twelfth century

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